In this Number: GRACE MACGOWAN COOKE on FLETCHERISM.

THE

NAUTILUS

THROUGH SELF KNOWLEDGE

JANUARY 1908



Let us fold away our fears, And put by our foolish tears, And through all the coming years Just be glad.

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ELIZABETH TOWNE, Holyoke, Mass.

Nautilus News.

ELIZABETH TOWNE.

We have some great arti-OUR FEBRUARY cles and things ready for NUMBER. number. our February number, but there won't be room here to tell you much about it. A hint or two

From our beloved Ella Wheeler Wilcox, "Nirvana."

From Eleanor Kirk, "God's Food."
"Mary and Martha," from our little convent

girl, Katherine Quinn.

A view "From My Back Porch," by a Nautilus subscriber, with an editorial thereon by Elizabeth.

Some new things-one perfectly splendid, that I think will be ready for February!

At the very last minute I find, much to my regret, that it is impossible to get in Chapter XXII of the "Rhythmic Breath" series. This will appear next time.

Last year we offered a \$30 cash PRIZE prize to the friend who would WINNERS. new subscribers up to October 31. Our bright friend, Grace Adriance, 461 Greene avenue, Brooklyn, won the first prize of \$30 in cash, and another dear girl, Grace Seeley, of 3356 Sacramento street, San Francisco, won the second prize of \$10 worth of books. One of the third prizes, \$5 worth of books, went to Ernest W. Smith, Navy Department, Washington, D. C., the young M. D. who won the cash prize of \$25 the year before.

We thank each of these prize winners cordially, and our best good will goes with the

And no less heartily we thank the other kind friends who tried for the prizes and didn't get them! And to them we send equal Good Will and cordial greetings; and Merry Christmas and a Happy and Prosperous New Year to all.

And this year you shall all have better chances than ever, and still nicer prizes to

work for!

Better chances because having tried this last year you will know better how to go to work this year and you will have more faith in yourself and more faith in our magazine which will be better in 1908 than ever before.

And another reason you will have a better chance this year is because we have learned a lot from the experiences of the past year, and we know better now how to help you to help yourselves and gain the prises!

We have now written a nice, A LETTER long letter telling you some good TO YOU. little "secrets of success" in this art of gaining new subscriptions, and telling you of some nice little special inducements you can make to your friends. If you are willing to try for our 1908 prizes ask us for our special instructions to private agents.

FOR 1908. What are our prizes to be? We haven't all our arrangements made as yet, but this much I can tell you now, and (Continued on Page 2.)

Dear Nautilus Friends:-

We would like to have you all in the AMERICAN NEW LIFE family for 1908.

If you enjoy THE NAUTILUS you will be sure to enjoy AMERICAN NEW LIFE. The little magazine has several exclusive features, peculiar to itself, which will make it worth many times its small price (10e)

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Elizabeth and William E. Towne edit the magazine, and produce nearly every line which it contains.

In the special December number are the following articles: "The Last Enemy," by William E. Towne. This deals with the subject of conquering death, and gives some of the advanced conclusions of a prominent scientist who has devoted years to the study of the subject. He has conducted a long series of experiments in his laboratory with a view to learning the exact cause of death and how it may be overcome. You will surely find this article deeply interesting.

The "Circle of Healing" department deals with Self Healing and Vibration.

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"Relation of Food to Wealth" tells how food and eating have a direct bearing upon our capacity to obtain wealth.

wealth.

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But begin right off!—get a good start, and

you will be glad you did

And we will count in all the new subscrip-tions sent in during December, on that special Christmas offer of three subscriptions for \$2.

That offer is still open—three subscriptions for \$2, two at least to be new subscriptions, and no two to any one address. Good to December 31, 1907. Time enough yet!-send

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And be sure to read about how "Money

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And be sure to read about the offer extraordinary of Health-Building Literature, on page 62. This is just what a lot of our readers can profit by right now-in line with good New Year's resolutions!

And there is our ever-lengthening list of magazines that we can club with, at very good reductions. Look it over again, page 63. And if there are other magazines you want ask us for prices-we can supply about any reliable

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A letter just came to me that makes my heart sing! Here it is, as an inspiration to all of you who want to use new thought to good advantage in overcoming your

to all of you who want to use new thought to good advantage in overcoming your own troubles.

I can't give the name of this woman here—you will see why when you read her letter—but if you want to write her direct send your letter in a sealed and stamped envelope addressed "Success" and enclosed in another envelope addressed to me, and I will send it on to her, to reply to if she sees fit.

Here is the letter:

"A little over one year ago we were living in a little fown on the Columbia river.
But by no means least, he gambled terribly. As for myself, I was sick in body and mind, life seemed such a hopeless, lonely struggle.

"I had just about reached the limit, when I caught the Spirit's promptings, and mailed Mrs. Towne the price of her Four Lessons.' In due time Lesson No. 1 came. I kept faith with it the required time, then came. No. 2, But some way that seemed to be my Waterloo, for when I would try to take the laughing exercise I had a good cry instead. It seemed so absurd for a woman in my position to be trying to laugh.

"That ended the Lessons for several weeks, but in the meantime I got Mrs. Towne's 'Practical Methods,' and all who have read that will easily understand what it did for me. Just the thing I needed. I found how to laugh. I began again on the Four Lessons and kept faith with myself until finished.

"Now, friends, let me tell you of the changes, for they came thick and fast. The first thing my husband got into a game and lost all—every cent. I laughed and affirmed the good, in place of having a big cry as usual. I simply would not see anything but good. And good did come of it, for he was forced to accept a position out of town, and at small salary, which he had formerly refused. I said Joy, all is Joy, and hept on with my Lessons.

"That was in January last, Since that time we have changed our residence. My health is good I son have changed our residence. My health is good I son have

refused. I said Joy, an is Joy, the Lessons.

"That was in January last. Since that time we have changed our residence. My health is good, I can have a good, unforced laugh, and enjoy life. My husband is in good health. His salary has been raised three times, until now he receives something over \$1,200 a year, and both his room and board and mine thrown in free. And, the gambling has stoneed forever.

"There are several other changes, very much to my

And, the gambling has storbed forever.

"There are several other changes, very much to my advantage, that are of such a personal nature I cannot well give them, but I hope this much may help some other woman who may be in need of help, or placed in a similar position. All is Joy—affirm it and stick to it for the Spirit will keep faith with you. Haven't I proved it?"—"Success."

And I know the wonders these Lessons will work for those who use them faithfully. Have I not evolved them out of my own needs, and by their practice made over my own life? You can read about it in my "Experiences in Self-Healing," (price 50 cents) a copy of which I will send you free, along with the Lessons, under certain conditions which follow.

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THE NAUTILUS.

Vol. X.

JANUARY. 1908.

No. 3.

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THE NAUTILUS.

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-Sam Walter foss.

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"Build thee more stately mansions, oh, my soul!
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
"Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Holmes' "The Chambered Nautilus."

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JANUARY, 1908.

VOL. X No. 3,



happy New Year!

THE LAW OF BEAUTY. The "law of exquisite facial beauty" is love of beauty. You think many plain people love beauty? Yes, but they dislike un-beauty more than they love beauty. Un-beautiful things awake their emotions and imprint themselves in face and form.

Such people see beauty here and there, and love it. But fifty-nine minutes out of every sixty they see unbeautiful things and dislike them.

Love of beauty is a mighty power.

Dislike of un-beauty is a lesser power.

But if you see and dislike a hundred un-beauties, to one beauty you see and love, then the un-beauty power gets the controlling interest in you.

Take the child of ugly parents and place it with beautiful and loving and beauty loving people, and it will grow up beautiful.

Grown-ups can become beautiful on the same principle. Everybody has seen some girl grow beautiful through loving a good man. To her he is the best, the nicest, the dearest, bravest, kindest, best looking, most adorable being on earth, and

through thinking and feeling his beauties she grows lovely. Her nose may be pug, her eyes green, her skin freckled; but somehow she becomes all at once pretty and attractive. It is as if a rosy glow rises within and shines through her. The love glow is itself beautiful and glorifies all it shines through. Her nose is still pug, her skin freckled, but you find a pug nose and freckles are really beautiful after all, when the Spirit of Love breathes into them the Breath of Beauty.

She becomes beautiful through love of beauty in a man. And the man—what can she see in him?—shambling, stolid, cross-eyed and bandy-legged and broken-nosed, he may be. No matter! She sees through these things to the soul of him!—by the light of her love.

There be people who see through folks like that, and through things, not for love of one man but for Love of Life. Such people see beauty, feel beauty, and are beauty-full, from busy liver to glowing eyes and skin. The light of love illumines them to beauty.

If they grew up in love they have beautiful features and form, as well as beautiful expression.

It is never too late to begin to love and be beautiful.

Beauty is omnipresent, like love. Look for it and enjoy.



Keep practising until your natural habit is to see beauty and enjoy it everywhere and always.

How to begin? When you catch yourself dis-liking anything, anybody, anywhere, inhibit the impulse and begin to look *through* the thing and enjoy beauty.

Practice does the rest! Nothing else will.

Don't you know it is the letter of life that is sometimes ugly, and kills? But the spirit of life is beauty and maketh alive. Dwell in the spirit and grow lovely.

PARCELS POST. "In my opinion, and it would be the opinion of thousands similarly situated, you are decidedly short-sighted in advocating the parcels free delivery with its concomitant reduction in the rate of postage. The country or village merchant is already in competition with the whole world which sends its samples, price lists, and catalogues right into the homes of every one of his customers. But it is never these faraway bidders for a business which is not legitimately theirs by right of reciprocity who are called upon to build churches and schoolhouses, to support these necessary local institutions, or to offer a long-time credit during a period of money stringency like the present.

"Reduce postage on merchandise and then sit back and watch such gormandizing firms as Sears & Roebuck and Montgomery Ward & Co., gobble up all the business. Don't you know that this move is really in their interests and that the silly mass of people will forthwith sell their birthright for a mess of pottage? We will then have to become agents for the enriching of these big corporations and the empoverishing of ourselves and neighbors or else get out of business altogether. Our children will be more and more forced into the cotton patch when they ought to be in school, and buildings instead of improving will revert to primitive styles in the log cabin line. "Just as an illustration to show what the

"Just as an illustration to show what the public can be depended on to do: I remember about ten years back when the big Standard Oil Company was making its cut-throat fight to squelch every concern, that one small company made a brave fight. It said in effect: "We have cut the price of this standard commodity, stand by us and the reduction will be permanent." Did the people do it? No! When the big oil company put its price down to eight and one-third cents per gallon, the

self-deluded, weak-minded public quit the small concern, which had first reduced the price to an honest basis of profit, because it could not meet the cut made by the giant octopus. What is the result? Today we are paying twenty and twenty-five cents a gallon for oil and I have even forgotten the name of the defunct oil company."—A. M. BARLOW, Little Rock, Ark.

It strikes me you are the short-sighted one, blinded by a false idea of self-interest. You are evidently a small dealer, a relative or friend of one. And of course there are, as you say, "thousands like you."

But there are millions who are like you in all except the facts and prejudices of the little-store-keeping business. And these millions—including the store keepers—have the right to buy of whom they please, and to have their goods carried at as low or lower rate than the same goods are carried for in and to any other country in the postal union.

You are doubtless a believer in tariff revision, as everybody is who is not in some business that is "protected" by high tariff. You don't think the tariff ought to "protect" a shoe manufacturer, for instance, to the extent of enabling him to make you pay \$6 for a pair of shoes that can be made in Canada and sold at \$3, with a good profit to the maker. You don't believe in a high tariff on shoes, because you have to pay it, while the manufacturer pockets it as clear profit on his goods.

And yet you want a high postage tariff on the things you sell, so that you can charge your next door neighbor a higher price than Sears and Roebuck get for the same goods! Don't you see that is what it amounts too?

The fact of the matter is that you will profit by parcels post just as all your neighbors will. That is, if you wake up



and work with the powers of good that are conspiring to give country people all the advantages of the city, at the minimum of cost.

Why do you suppose people buy of the big city houses? Because they carry a large assortment. Your neighbors can get there what they want, and what you can't afford to carry. And Sears and Roebuck et al. charge a fair price, and your friends pay their price and postage besides.

And the big dealer's expenses are greater in proportion to goods sold than yours are. Why can't you sell at least as cheaply as Sears and Roebuck's prices plus postage? You can. And your neighbors will buy of you anything you have to sell, that is as good as Sears and Roebuck's, and as cheap as theirs plus postage.

Do you imagine any of your neighbors will pay postage and write letters, just for the privilege of sending away for what they want? No. And nobody prefers to wait for things to come by mail; nor does he prefer to buy goods without seeing them.

Other things being equal, your neighbor will buy of you. It remains for you to wake up and make them equal. Study mail order catalogs yourself, learn to improve your stock; buy carefully, make your store and prices attractive; try new things in small quantities. In short, instead of trying to make your neighbors live off the back number stuff you've had on hand for goodness knows how long, while you sit on the sugar barrel and cuss Montgomery, Ward and their kind; just hop down and take pointers from those same dealers and give your neighbors better service.

WHAT TO DO WITH
PARCELS POST.

Instead of working
against parcels
post, help it along

and make it work for you. You can deliver goods by parcels post, as well as they can, and if Mr. Meyer's plan carries you can deliver cheaper than they can. And far more quickly. Your neighbors will appreciate both these points, and they will patronize you if you don't go to sleep, or waste your wits kicking.

By the aid of parcels post millions of farming people who are not store keepers will be tremendous gainers. And they all pay their share of those taxes you are talking about. Have you a right to deprive them for the sake of advanceing your personal business? Of course not.

On the other hand you can profit equally by that same post. It will put you in closer touch with your wholesale dealers, and with a great many farmers who live so far out that they have been in the habit of passing you once a week or so to buy wholesale from the very city which supplies you.

Whenever you see a thing is IN LINE. going to bring the greatest good to the greatest number of people be sure to get in line with it, no matter what you think the results will be to you personally. To do otherwise is to buck the law of gravitation and butt a stone wall. You will be the injured party. The wheels of progress are a juggernaut to him who shuts his eyes and goes to sleep in its way. The mills of the gods grind slowly, and you will be grist if you get in the way.

The parcels post means to the sleepy country storekeeper: Wake up, or Sears



and Roebuck will shove you off the ragged edge. Heed the cry all of you! If you don't you merely hasten your own tumble into-oblivion.

Oh, don't tell me I don't know the sorrows of a poor old storekeeper! For about four years, as nearly as I can remember, I was a country storekeeper and wife of a country storekeeper. We made a fizzle of it because we didn't make a fine art of serving our customers-who went on by to the city. Since then our successors have got rich at the same old stand. We inveighed against our big city competitors just as you do against Sears et al., instead of studying them and pleasing our neighbors-who wanted to buy of us, but couldn't afford it! Of course we were pretty young, and didn't know much to begin with.

When it comes to giving people "long time credit," don't do it without charging good interest on your money. A furniture store

here in Holyoke sets its prices high enough to allow for credit, and then gives ten per cent discount for cash. This is a good scheme, encourages folks to pay cash, and makes slow-pay people bear the burdens of their own delinquencies. Nobody buys goods by mail without cash; why do you have to give credit? Because you haven't backbone to refuse? If your goods are right, and your prices, you can get cash. Or if you must give credit you can get extra pay to cover. But parcels post is not to blame in this matter!

As to Mr. Barlow's Standard Oil illustration, there is no parallel. These big stores may be competitors of yours, but they are not monopolists. can't run all the thousands of storekeepers out of business and then put up prices on all commodities.

The worst they can do is to wake you up to better business methods.

If you won't or can't get out of your ruts the world will run over you and away from you, of course, but that is your fault, not the world's.

PATRONIZE HOME INDUSTRY.

I believe everybody likes to buy of his neighbor. Folks like to trade with people they know.

If they don't trade at home it is because they can't get what they want, or because the price is too high.

When I want a piece of furniture I go to Tilley's right here in Holyokethe one who gives ten per cent discount for cash. Generally he has what pleases me, and I find by comparison that his price is as good, or a shade better than Springfield prices. Some times they don't have just what I want, and I describe what I am after. "Oh, we can order that for you-be here in a few days, you don't have to keep it if it doesn't suit you." So they order for me, and the price is right.

Once in a while I don't know just what I do want, but what I see at Tilley's doesn't quite suit, isn't like some picture I have seen. Then I go to Springfield where they keep a large stock. But Tilleys' are Holyoke people, and so obliging that I never go to Springfield until I've tried them first. If I were in your neighborhood I'd trade with you as far as I could-unless you tried to palm "just as good" things for the ones I wanted; and charged high prices; and were unwilling to order for me what you didn't have in stock.



Now we are used to doing our ordering by mail, every day; we have all facilities at hand for doing it. And yet we never buy by mail anything we can order here—too much trouble.

Why can't you keep catalogs of every imaginable sort of things and let your customers know you are glad to send orders for them, cash on delivery? Same prices as if they sent themselves. If they order direct they have to send cash in advance, not to mention bother and postage. Nearly all big houses would give you commission on goods thus sold. So your business would expand to include not only the modest staples you can afford to carry in stock, but all the stores of all the great cities. Of course you can do this now if you will. But parcels post, which is surely coming, will increase tremendously the possibilities in this line. Begin now and be ready!

What do I think I would ABOUT do "if I were tortured RHEUMATISM. by rheumatism and neuralgia?" I would fast one day a week for six weeks or so; then I would fast two days a week for another six weeks. Gradually I would lengthen the fasts to three days, four days, a week. And all the time I would take full breathing exercises several times a day outdoors; and I'd drink about three quarts a day of pure distilled water; and my eating should be of the plainest and every mouthful chewed to a liquid, and every liquid chewed too, before swallowing. I would live weeks at a time on bread and peanuts alone; other weeks on milk alone; others on raw foods alone; and so on. In addition to this I would wiggle and twist and exercise every joint in my

body—pain or no pain!—every day and many times a day.

About three times every day I would treat myself to many positive affirmations of PEACE, and LOVE, and KINDLY JUDGMENT.

And between times I'd be as happy as I possibly could, make other people happy as possible, and never on any account would I allow myself to talk or think about my feelings.

All this time I would live with my windows wide open, and spend as much time as possible outdoors.

About three or four months of this treatment, applied with vim, would rid me of pretty nearly the worst case of rheumatism and neuralgia extant.

Heroic treatment? Yes, may be. But of course, if you prefer rheumatism and neuralgia—if you think them less heroic—you for it, my dear. I am just telling you the sort of thing I do to keep strong and healthy and minus pains of all sorts.

Yes, I used to be rheumaticky, too. My grandmother on my mother's side—I take after them—couldn't stand or even feed herself for forty years, with inflammatory rheumatism. I used to think I had to take after the family's ills as well as its good points, but later I found better things to take after. Go thou and do likewise, and peace be unto thee.

WATER INTO
WINE.

Here is a question from a
Boston reader who must
be namesake or ancestor,
or both of the famous Tom Payne—
judging from his tone of thought. He
asks: If the act of Jesus in turning
water into wine for convivial purposes,
as at the celebrated marriage feast, and



thereby entailing upon his followers the wine drinking habit may it be taken as evidence of the highest fulfillment through Jesus—of the law of reincarnation?"

The answer is, that the fact of Jesus' turning water into wine at a marriage feast (if it is a fact) did not "entail upon his followers the wine drinking habit," and has no bearing on the subject of reincarnation fulfilled. They drank wine before that feast, they drank it afterward.

Jesus taught nothing in regard to wine, but he did teach clean thinking, moderation and self-control in all things. The individual who "follows Jesus" in developing these traits never develops "the wine drinking habit."

Do you think Jesus should have given the marriage guests a lecture on prohibition or total abstinence, instead of supplying them with more wine? I don't. At that hour such pearls were not for such "swine."

Jesus was an "opportunist," who taught when he was asked, and supplied people's wants at all times, knowing that time and evolution would bring them eventually to the truth he was willing to teach when they were ready to hear.

Another thing: Don't overlook the fact that the wine of those days was pure

grape juice, very unlike the alcoholloaded mixtures that pass as wine and
whiskey today. And according to the
Bible the wine Jesus made was better
than any that went before! They do
say that if people had kept on using the
kind of wine Jesus made the world would
never have had a "drink problem." I
wouldn't wonder.

Anyway, if you get into the spirit of Jesus' Sermon on the Mount you won't feel so much like quibbling over the letter of some of his acts.

There are folk who believe Jesus was "nothing but a man," like the rest of us, who explain some of his acts, such as this wine one and the scourging of the money changers from the temple, on the plea that Jesus' Sermon showed his ideals, and that some of his acts show he didn't always live up to his ideals—even as you and I. From this point of view Jesus was "very man," whether "very God" or not. From the point of view of that Sermon he was "very God." I like to feel that he was both—and to remember that he said, "As I am in this world so are ye."

The fulfillment of reincarnation, if there be such a thing, comes in thought, not in certain acts-by-rule. Look for it in the Sermon on the Mount, the desirableness of which all people admit; not in certain set acts about which there is tremendous difference of opinion.

FREEDOM!

I CARE not who were vicious back of me.
No shadow of their sins on me is shed.
My will is greater than heredity;

I am no worm to feed upon the dead.

My face, my form, my gestures and my voice May be reflections from a race that was; But this I know, and knowing it, rejoice; I am, Myself, a part of the Great Cause.

I am a Spirit. Spirit would suffice,
If rightly used, to set a chained world free.
Am I not stronger than a mortal vice
That crawls the length of some ancestral tree?

-Ella Wheeler Wilcox.



Courage, All!

Old gods avaunt! The rosy East is waking,
And in the dawn your shapes of clay are shaking;
Ye broke men's hearts, and now your spells are breaking.

Over all lands a winged hope is flying;
It goes without reproof, without replying;
It bears God's courage to the dulled and dying.

The rusted chain that bound the world is broken;
A new strange star is pricking night for token;
And the Great Word is waiting to be spoken!

-Edwin Markham.

The Science of the Mind.

BY EDGAR LUCIEN LARKIN.



Let imagination revel in its wildest flights, let it conjure up the most astonishing possible things, at present seemingly impossible; then it will fall short of what will occur when we comprehend, understand

and find out how to use our minds. I published in a magazine of psychology six years ago, that the human mind is surely illimitable. After, I thought that this assertion was too strong; but now I reassert it with emphasis. Indeed! so far as the most critical and accurate psychology can now see, it is the only entity that can be thought of which is capable of infinite expansion. For, by looking into this problem closely, it will be found that the human mind is the only kind that can be thought of by the human mind. The human ego is so wonderful that those best qualified to tell us of a few marvels find themselves awed, within a maze, a labyrinth, a wilderness of strange things. The onethousandth part has not been told. I looked through about a dozen modern books on psychology-able works, but they were all treatises on the psychology of sensation. Besides what to our minds seem or appear to be on the surface of things there exists something else. It is so amazingly wonderful that I cannot even hope to find, words to describe it. In the first place, I know very little about it; hence cannot find appropriate words. But if I knew all, then I would be totally unable to speak or write. I would be as utterly speech-

less as when six hundred feet under Niagara Falls in the midst of thunders that seemed to shake the solid globe; or when in the appalling labyrinth of Mammoth Cave, Kentucky or in the depths of the Grand Canyon of the Colorado, or beneath El Capitan in the Yosemite, or inconceivably greater than all combined, here on this mountain peak looking at the millions of suns in the Galaxy at midnight in the great telescope. In fifty years we may by hard study find out as much about this personality as was known to the Ancient Aryans in India. A remarkable thing is happening now, for scientific men here and there using extreme caution in their remarks, occasionally drop a hint or suspicion that this almost unknown Ego may possibly exist after the brain and body die. But one of the greatest scientific men that ever lived, told me less than two months ago, that when the brain dies, the entity, for centuries called Ego, soul, spirit, mind, thought, will, volition, consciousness and cognition also dies. Be this as it may, it is now clearly seen that even on this present plane of being, we shall be masters of many, now obscure things, when we discover the nature, methods of true activity and real laws of our own minds. This will be the capital discovery of all ages. A discovery beside which wireless telegraphy, telephony and transmission of heat, light and power without wires will be as child's play. And beside which the long looked for utilization of space, power, cosmical force or interstellar energy will be tame indeed. For it is now known that each cubic inch of corpuscular, saturated space contains stored within, a terrific potential, electrical energy of 16,387,000 tons

equivalent. See this: Suppose that some way of calling this power into use by man by means of his mind only should be discovered. Then the career of man on earth would be transformed. It is demonstrated that every corpuscle in each cubic inch of space is oscillating many hundred trillon times per second, and that the force, stupendous as it may be, resides in vibration only. Telepathy or the action of mind on mind at a distance has been shown to be true. But this phenomenon is merely one of oscillation. Now if mind can ever be made to act on corpuscles in space and direct them where wanted the capital problem will be solved. Or if controlled in any other manner than we would be receiving our rightful inheritance from Nature. Geologists well know that the earth's supply of coal is exceedingly limited. And it can be shown that unless vast, but unlooked for coal bearing areas are discovered within one hundred years our store of coal in sight will be consumed—at the present rate. But the rate is increasing. In commerce and manufacturing which is well. But hideous warships destroy our meager supply of coal in criminal waste. Yes, within a hundred years, men must sharpen their wits or freeze. And the era of mind or mental control must set in. Each normal human being is an inconceivably "Mystic self." Just now this occult self is "chained to matter" as the Vedantists say. We here in the "West" are immersed in matter so very deep that they tell us we cannot be in "tune with the Infinite," which is a poetical expression for placing your self in touch—en rapport with any rate of cosmical oscillation you wish. See what I have said, any rate you wish. Now do not "imagine a vain thing," this mighty thing is coming. Then we will be able to do anything almost we want. "Studies in the Thought World"

are so important now, just now, in the present peculiar condition, phase or juncture in the evolutionary career of man, that I cannot find anything with which to compare them. The United States is a seething caldron of mental turbulence, tossing and unrest. I can prove this by the marvelous letters received here. But this state of affairs was predicted by occult anthropologists long ago. Stand from under, everything is about to fall. Occultists wonder why this upheaval against everything handed down to us from antiquity did not come on sooner. But the reaction against centuries of slavish superstition is here and to remain until the ancient pall is lifted. Mind only can destroy the prehistoric curse. Human mentality is now being analysed with the consummate skill of a mathematical chemical laboratory, where they weigh the one-hundred thousandth of a grain and measure one-tenth of a wave-length of light. Study your minds, breathe correctly, strive to find out how to get into harmonic oscillation with the set, fixed and rigid rates of nature. Then you can draw things to you. Roger Bacon. a man-a body-a brain, one of the most remarkable that ever existed on this planet of which we have any historic account, knew how to use his faculties. He was born in 1214 A. D., and wrote this surrounded by malicious monks who said he was a "black magician" in communion with "evil spirits.'' See these things: "Machines can be made for navigation without men to row them, so that ships of the largest size can be carried forward under the guidance of a single man at greater speed than if full of rowers. In a like manner a car can be made which will move without the aid of any animal with incalculable impetus. Also a machine for flying, so that a man may sit in the middle of a machine turning an engine by which wings artificially disposed are made to beat the air. Also an instrument, small in size for raising and depressing almost indefinite weights, than which, nothing on occasion is more useful, for with an instrument of three fingers in height, and of the same width and of smaller bulk, a man might deliver himself and companions from all dangers of prison, and could rise descend. Also an instrument might easily be made by which one man could draw to himself a thousand men by force and against their will, and in a like manner draw other things. Instruments can be made for walking in the sea or in rivers, even at the bottom, without bodily risk; and an almost indefinite number of such things can be made as bridges across rivers without

piers and machines and unheard of engines." These wonderful words were written by a master mind 650 years ago. See how many are fulfilled. It is not in the present fettered and chained state of the mind of man to even dream of the high estate to which he may attain. The study of nature's rates and mental assimilations therewith are problems beyond which it is even impossible to think. Great panes of glass have been shattered by the tiny vibrations of a stringed instrument. I saw a glass bowl whose walls were half an inch thick ground into fine fragments by the jarring of a violin string. Let our minds become millions of times higher keyed. We may then draw from deeps of space.-Lowe Observatory, Echo Mt., Cal, January 2, 1908.

The New Re-Tonement.

IRVEN.

There's a mighty army coming
From the Eastward to the West,
And the shadow of their Purpose looms ahead;
I can hear the echoes humming,
See the light from out each breast,
And they come to wake the dry bones of the dead.

Comes a man,
In the van
Of this mighty army shown,
And the sceptre of his mastery is a song
For toning
And re-toning
'Till disorder overthrown—
Right has free obliteration of all wrong.

And he gathers every strain
For a new Vibration, spent
To lift the scale of Life an octave higher;
Where the minor shall again
Sound a noble major, blent
Into chords, to mate the world to its Desire.

Oh sing!

Flusic bring

Of a high resolvant note,

That the telegraph of Space may shout again,
In a chorus

Working for us

'Till each instrumental throat,

Shall sound the knell of sorrow, sin, and pain.



A Meditation For The ... New Year...

"Be strong and of a good courage. Be not afraid; neither be thou dismayed; for I, the Lord thy God, am with thee whithersoever thou goest."

" With God all things are possible."

DO NOT KNOW all that God is; but I know that He is ALL GOOD. He is ALL THE GOOD there is—in this world, or in any world. He is the Soul of the universe, and because I live I am in Him eternally; and eternally mounting into greater knowledge of the eternal and universal good.

I shall grow happier and more satisfied with each succeeding day—each year, each millenium. My path will grow brighter and brighter till it merges into unimagined fullness of life and light.

I have ascended out of the depths. I have at last reached the point where I begin consciously to aspire. I SHALL ATTAIN ALL THAT I LONG FOR. Life in this world is good; all life, here and in any world, will be good and only good.

Henceforth I shall live and move and have my being in Him, and because of this ever-growing consciousness I shall succeed in all that I do.

-FLORENCE MORSE KINGSLEY.

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The Spiritual Meaning of Fletcherism.

GRACE MAC GOWAN COOKE.



Horace Fletcher's system, which is physically rebuilding thousands of people today, consists briefly in chewing all food taken into the mouth to a milk—chewing it, tasting it, enjoying it till involuntarily swallowing takes

place, and sipping all fluids that have flavor. Mr. Fletcher himself fully appreciates the spiritual side of his work, and warns his followers not to eat when angry, distressed or mentally disturbed in any way. He would have them leave a discordant dinner table and go away fasting, certain that food taken in such a place is more or less poisonous.

A great number of dyspeptics who do not enter in to the inner meaning of this movement at all have yet received enormous benefit from it, and are being physically made sound by it. Mr. Fletcher puts great stress on tasting the food. and continuing to taste it, and selecting by taste and living upon those things which you like. Now, to push the matter a little further, and ask for the core of it, what is the reason that food you like, taken in a happy frame of mind and thoroughly chewed and tasted will build you a healthy body where hastily swallowed morsels that go down with thoughts of fear and anxiety will almost poison you?

The entire universe is a rate of vibration—or many rates of vibration. In some substances the rate of vibration is so high that it cannot be calculated. There are tones above those we can hear and below them, because the rate of vibration is too high or too low for the ear to sense. Now if this be true, and not only mental scientists but the stiffest of regular scientists hold that it is true, we are a rate of vibration, and our food is a rate of vibration—is or has, the word does not matter.

It is important that a man vibrate in unison with his food. You then see why that it is important that you should like your food, why health foods, forced upon the stomach across a protesting palate will not benefit you, while foods, health or otherwise, that you actually desire must be in your vibration, or such as may be easily caused to vibrate with you.

Then you take these morsels in small quantities into your mouth and taste them, and like them, and chew them for a long time. Horace Fletcher says that important fluids, of your own manufacture in the body, pour into the back of the mouth during this process, and come more freely once the taste is fully exercised. Of course he is right, and of course these fluids put the food into harmonious vibration with you, for they must contain your vibration.

You break and grind and subdue the food to your own vibration, liking it and enjoying it and getting out of the combination a better vibration than ordinary and when it finally goes into the stomach it is almost a part of you, so that comparatively little work is required of that organ.

When people first hear of Fletcherism they have an idea that it consists of denying yourself what you want and fasting. They get this impression because nobody can eat a very large quantity of food in the manner prescribed by Horace Fletcher. However, since it turns out that the smaller quantity is the proper quantity, and that the larger amount was the root of indigestion and illness, nobody need lament over that.

I am apt to be shy of mechanical and

chemical means of keeping the body well, but Fletcherism seems to me so near a completely spiritual matter that it appeals to me with the force of a creed rather than a system.

How The Negro Has Taken Care of Himself.

BY WILLIAM E. TOWNE.

One hot August day in the year 1619, a Dutch man-of-war vessel entered the mouth of the James river, in Virginia, upon an errand which subsequently resulted in the gravest consequences to the people of the United States.

The vessel sailed up between the beautiful wooded banks of the river until it arrived at the island (then a peninsula), where the little English settlement of Jamestown was located.

Here the Dutch vessel cast anchor and proceeded to sell to the settlers, at auction, a cargo of twenty African negroes.

Up to this date slavery was unknown in the colony, and it is doubtful if the English left to themselves would have introduced it. But here it was brought right to their door, and the wealthy planters perceived the possibilities of the system, and purchased the helpless Africans for the purpose of making them slaves for life.

It was not until fifty years later, however, that the system became firmly established.

Conditions at the South were peculiarly favorable to the growth of slavery, and it is recorded that there were plenty of unscrupulous Yankees who were willing to engage in the trade of furnishing slaves for the market which existed. Thus the North, as well as the South, was responsible for what grew to be a colossal national wrong.

Human brutes, of the lowest type, scoured the African jungles for innocent victims to meet the ever growing demand.

The hapless negro was seized and transported from his healthy, free, animal life in the jungle to the southern plantations.

The conditions under which he was captured and transported were most degrading to all concerned. Often the slave ships were crowded far beyond their capacity, and a very large percentage of the blacks perished and were thrown into the sea like cattle. Insufficient food and lack of care caused the death of thousands.

When they reached their destination, it might mean an improvement in their environment, but it meant an endless round of work under strange and new conditions with no recompense but their food and clothing and no hope of ever again enjoying freedom. It meant that husbands might at any time be separated from their wives, and children from parents.

On January 1, 1863, the Emancipation Proclamation was issued (primarily as a war measure to strike a blow at the southern labor system) and the first great step was actually taken by the nation towards righting this great national wrong.

Of course it was inevitable that race troubles should arise between the blacks and whites at the south.

Here, on one hand, were the slaveowning whites, accustomed for generations to regard the black people as their private property even as they would regard their horses. On the other hand were hundreds of thousands of uneducated blacks suddenly cast upon their own resources, and whose children would grow up to feel the spirit of liberty unrestrained by any personal association with the institution of slavery.

It was inevitable that out of this uneducated irresponsible mass of blacks a large number should grow into the vicious and insolent class. They had not the restraining power behind them of centuries of civilization.

But after making due allowance for the conditions existing, we shall find that the colored race as a whole has made such progress in the short space of forty years since the war closed as seems little short of marvelous.

In the state of Alabama alone the negroes own 23,536 homes valued at \$71,-346,000. In Mississippi they own 28,-855 homes worth \$77,122,000.

The total valuation of homes owned by negroes throughout the union reaches the sum of \$937,830,000.

This is certainly "going some" for a people who were first cast on their own resources about forty years ago, with scarcely clothes enough to protect them from the elements and nothing of value to their names.

In addition to the amount of property represented by negro homes as stated above (the figures being taken from the United States Census Report for 1900) these people own and operate one hundred and thirty-seven drug stores and thirty-four banks in the South. To convert the vicious element among the negroes into "desirable citizens" they need to be educated and taught to work. That so many of the race have already proved their ability to care for themselves is evidence enough of their innate capacity.

I must confess that before I made any careful investigation of the subject, and from a superficial surface examination of conditions existing in that part of the South which had come under my observation, I regarded the colored race, as a whole, as pretty irresponsible and lacking in the ability to care for themselves in a decent way.

The figures which I have accumulated have opened my eyes somewhat on this point.

A race which can make such an industrial showing must be on the upward grade.

Of course it has been inevitable that the negro should not always receive a "square deal." The race as a whole has often suffered for the prejudice awakened by the acts of individual members, as well as by the national prejudice of a stronger race towards a weaker and formerly servile race.

For instance, in a little Maryland town the authorities decided to cut the school year for the negroes to about two months. The colored people saw that the case was hopeless and bestirred themselves to furnish schools of their own, being keenly alive to the benefits of education for their children.

Each family contributed a certain stated monthly sum, and three educated young negroes agreed to do the teaching for only \$20 each per month, and the schools opened with a full enrollment.

Give the negro some practical education and teach him to work and the race problem will be on the high road to a satisfactory settlement, as many prominent white people in the South are beginning to believe.

The Orchard of Joy.

JOSEPHINE DAY NYE.

When people come to see me in my studio or in my home, I always say or think, "Please bring a little bit of JOY with you, and when you leave kindly take away with you a little more than you brought."

Really, do you know, there is SO MUCH MORE JOY LATENT IN PEO-PLE and in our immediate conditions than we have ever realized! It is amazing to see it grow if we but give it a chance!

Joy is really the richest possession in the world. You can have oceans of it and yet it doesn't take up any room. You don't have to rent it—or buy it on the installment plan, or pay any mortgages on it or put it in pawn when you "go broke," and yet there is nothing in the whole wide world that pays such a high rate of interest. Another thing about it—THE TITLE IS ALWAYS CLEAR—clear for YOU. There isn't a flaw in it.

I don't quite understand why we don't all grow JOY ORCHARDS around us. There are JOY THOUGHTS for the seeds—JOY DEEDS for the blossoms, JOY BEING for the fruit, and every beautiful smile of joy is a fragrance that rests over the orchard of life.

Never mind the poverty—never mind the pain—never mind the sorrow, just now. This once—just for a few minutes, let these things go. Close your eyes, and lift your face toward the sun—It's YOUR SUN—and try to hold on your face an expression of the DIVINE ECSTACY which comes from the highest joy. Lift your hands

toward heaven—Breathe deep—and in complete abandon to the REALIZA-TION OF JOY—let your whole being express for one moment real joy. Try it and you will want to do it again.

You know our bodies and our faces so seldom express any joy, and yet if we will go to work and express it we will have it. What we express is ours. It's a law. This exercise, practiced a few minutes every day will bring you more beauty—more graces—more power, for thus you contact the finer ethereal forces; you are lifted up as on wings. You listen to the murmur of God's wonderful creation—you sense the perfume of the highest aspiration, and you see beauty in your own life, Real IMPER-ISHABLE BEAUTY that you never beheld before!

We lag, often in our metaphysical practices, because the tasks set us are so prosaic. We don't eatch the Divine Impulse. But this Joy exercise is like a perfumed bath—it relaxes the hold of objective worries, dissolves the grosser elements and liberates the Immortal in us. Let it precede always your concentration exercises, and you'll be surprised.

Whenever you look in a mirror try to express in face and form the very essence of Joy. Dare to express it when you speak to people.

And now, once more, close your eyes—raise your face and your hands to the sun—Breathe Deep and long and with rapture expressed in face and hands and form—in your whole being—you are in the Orchard of Joy and it is YOURS!

God: The Servant of Man.

WALLACE D. WATTLES.

PART I.

"I AND THE FATHER."

In a certain city, one day, a boy leaped into the air to catch a ball; and to his own astonishment, as well as to that of the bystanders, he did not come down, but kept right on going up, and up, until he passed out of sight into the clouds. On that same day, and in the same city, a child leaped off a table, and floated to the floor like a feather; but on the next day, trying the same experiment, it went crashing through the floor and was dashed to pieces on the hard floor of the cellar. The law of gravitation varied in that city; one day a man might weigh a ton, and the next day only a few ounces: and this was true of all other natural laws. One day, water would put out fire; the next day the water itself took fire, and burned like gasoline. The laws of chemical action and affinity were not constant; you never could make the same thing twice from the same materials. That was a queer town, wasn't it? You wouldn't want to live there!

Now, of course we know that all this is not true. We know that the laws of matter, motion, energy and life are fixed and changeless; that they are just the same all over the earth, and on all the planets and stars; that they are just the same throughout the universe. Did it ever occur to you that that is why we call it a uni-verse? Uni means one; it is a universe, a one-i-verse, and not a multiverse, or many-verse. It is not the battle ground of many laws and forces, but the harmonious product of one force and one law. Theologians and physicians have never quite gotten down to this fact yet; it will be a great day for the world when they do. Preachers still insist that it is a duo-verse; that there is a devil who is nearly or quite as strong as God; and doctors believe in disease as an entity; a real, evil something, which has power in itself.

Jesus pointed out that there was no devil, or contending force apparent in nature. It is your Father, said he, who makes the sun shine, and sends the rain; who clothes the grass of the field and feeds the birds. This is God's world. The devil cannot make the sun rise or set; he cannot stop the grass from growing or starve the birds; he has not as much power as a scarecrow; he cannot keep the crows out of the corn.

Law is One, and force is One throughout the universe; and now I want to ask you to fix your minds for a moment on this one Law and one Force, and consider another thing in connection with it. I want you to think, first, of our own solar system; of this particular group of planets, circling around our sun. You know that they act upon each other; they attract each other, and we have evidence that this action is very powerful. Consider the attraction of the moon, for instance; of its enormous force, as shown by the movements of the tides. All the other planets act upon us in just that same way, with the varying degrees of power. Suppose three or four of them should happen to get together in the same general direction, and all exert their "pull" on us at once; do you know what would happen? Why, the earth would be pulled out of its orbit, and the others out of their orbits; and they would all go crashing together in one tremendous ruin. Tell me why this hasn't happened; tell me why, when there is an attraction brought to bear upon us on one side, there is always a counter attraction of exactly equal force brought to bear upon us on the other side; who sees to it that this is done, and that the equilibrium is forever maintained?

Bear in mind, also, that our sun itself is in motion; that our planetary system, with all the other suns and stars and systems is sweeping on in one tremendous cycle of magnitude incomprehensible: that the whole universe is circling around a center; and remember that each body exerts an actual attractive force upon all the others. Some bodies larger, and some smaller: some moving in large circles, and others in smaller circles; you can see that the combination of "pulls" they exert upon each other must be endlessly changing; and yet the equilibrium must be exactly maintained, for upon the least overbalancing, world will crash into world, sun into sun, and star into star, until all are in chaos. Who regulates all this? Who brings the right world into the right place, at the right time? Is it done by Law? You might as well talk of a law by the operation of which, when one reached a certain corner, the street car one wanted should be always just coming!

The study of the universe forces us to one admission; and that is that the universal Force possesses the attribute of Directivity; and by directivity I mean the power to bring the right body to the right place at the right time. Now, can you conceive of such a thing as directivity without intelligence? You cannot do it; you cannot conceive of a blind, unintelligent force as making these endless combinations and re-combinations of planets and systems; there is a Mind of the universe, and that is God.

If, now, we concede to this intelligence the power to control the movements of the heavenly bodies, we must concede to it all other power; for all the so-called forces are but different phases of manifestation of the One Force. The directivity we see in the atoms in the crucible is universal directivity; the power we see in a thunderstorm is the same as that we see in the movement of the stars.

Understanding this, we are able to analyze certain phenomena hitherto called miracles. Suppose it to be true that Jesus spoke to the storm, and caused the wind to fall, and a calm to follow; how was it done? He must have reached the Universal Directing Intelligence, and caused it to act, bringing about a re-combination of atoms and elements, so as to produce calm. Granting that he could reach the Universal Mind, the rest is easy to comprehend; and if he did do it, then any man who knows how, and who is willing and able to live so as to create the same conditions within himself can do the same thing. If Intelligent Directivity in the universe will respond to the mind of man, then men will yet control the weather by a word, and stop the earthquake and the eyclone by a lifting of the hand; and why not? If you grant my first contention, that the universe itself proves a directing intelligence, how are you going to get around the rest of it?

If all this be true, instead of man being the servant of God, God is the servant of man. This is in exact accord with the idea of Jesus. "I am among you as he that serveth" and "He that hath seen me hath seen the Father." "He that will be great among you, let him serve." That is not our idea of greatness. We never think of the servant as great, but rather of the one who commands the servant; but we are wrong. Suppose I should write here the question: Who was the greatest American? Most of you would think at once of Abraham Lincoln. Why do you always think of Lincoln first? Because, above all the other men in our history, his soul was filled with the spirit of service. He was a Great Servant; and there is no greatness but in service. In politics we hear men speak of a "great Boss; it is a misnomer; there cannot be a great Boss. There might be a talented Boss, or a powerful Boss, but never a great one; he must be little, and mean and contemptible because he is a Boss. One might be a foreman, or a master and

be great; but never a Boss. God himself could not be great if he were a Boss; he can only be great by service. So, you see that it is not unreasonable after all that the Universal Directing Intelligence should be the servant of man.

Is God dirigible by man? If so, all power, in heaven and earth is given to Man.

Life: And How To Live It.

KATHERINE QUINN.



For the last week or two one of the Chicago papers has been publishing a series of interesting articles under the name of "Mabel Lewis." They relate the adventures of a young

and untrained girl who came to Chicago to seek a livelihood. They follow her about from agency to office and from lodging house to institution. They roughly sketch the people she encountered there and give a hint of the prevailing philosophy.

The majority of them are unpleasant. The agencies seemed to promise rather more than they furnished; the women conducting the rooming houses were unfeeling and suspicious; life in an office was a daily grind; success seemed difficult of attainment, and if gained at all was to be had at the cost of personality, as a successful woman told her. At the end of a week Mabel Lewis went back to her home in Joliet sadder, and, let us hope, wiser for her stay in Chicago.

I do not doubt the truth of what was written. I believe that so far as the letters are concerned they are absolutely true, but I believe that according to the spirit they are false. Mabel Lewis suffered, of course. Under the conditions suffering was inevitable. But I do not believe that her suffering was wholly due to a wrong condition of things, as the articles suggested. There are hundreds and hundreds of happy girls earning their living under the same conditions.

I do not believe that the people she met were really cold and unfeeling. Thousands and thousands of people, myself among them, maintain that humanity is kind at heart and that nothing will prove this so quickly and effectively as being thrown among strangers. I do not believe that the people at the institution where she stayed were lacking in friendliness, because I have talked with women who look back to their stay at that very place as one of the pleasantest periods of their lives because they were treated so kindly there and met so many interesting people. And I do not believe that in order to succeed in the business world it is necessary to efface the charm from one's manner and brush the kinks from one's hair, because I know successful business women who have both individuality and grace.

What was it then that made Mabel Lewis suffer? Inexperience. Nothing more. Her unpleasant experiences were due to her ignorance of life, of human nature, of the ways of the world. The inexperienced are bound to suffer, in Chicago or anywhere else, because experience, as a rule, is bought with pain, and without experience there can be no joy.

Let any girl who knows nothing of the culinary art go into a kitchen to work a day, and she will find before nightfall that her back is aching, her fingers cut and burned, and her temper sorely tried. More than that, she will find that she has accomplished but little and probably wasted much. But let an experienced housekeeper take her place and the tasks that seemed so gigantic become simple and pleasant.

Let a girl who knows nothing of teaching take her place in the ordinary school room and she will find herself confronted by forty imps on mischief bent. But let an experienced teacher take charge of that same room and the forty imps become forty angels, whose faces turn to her as eagerly as the flowers to the sun, and who speed on the wings of love to do her bidding.

And the difference in each case is not in the work but in the worker.

All work is joy to him who knows how to do it. Life is joy to him who knows how to live it.

Of course it takes longer to learn how to live than to do any specific kind of work. Life is made up of many things, most of them trifles in themselves, but constituting as a whole that perfection which Michael Angelo long ago observed was no trifle. To learn the art of living is man's great lesson; that is his "magnus opus" to the accomplishment of which all other kinds of work are auxiliary.

When things hurt the fault is not in them but in us. Each thing is good in its place; each thing is necessary and desirable. It was not meant that man was to be weakened or defeated by conditions, but that conquering he was to grow strong. Christ came to teach us that the Kingdom of God is within, and that from there we can send forth mandates to all the peoples and things of the earth.

When children are hurt they blame something outside themselves. child falls on a payement and receives pain therefrom it calls the pavement "bad," and if it is a particularly active child it slaps it back. And there are people who pursue that policy all through life. When they are pained or injured, they turn to the first thing at hand as the agent of their misery. If they are of a passive nature they content themselves with simply blaming the person or thing. But if they are energetic, they follow the example of the child and strike back. This explains the action of the man who breaks his tools because he has spoiled his work; this explains, too, why a man will plan the destruction of an individual or society that he thinks has injured him. It's all a method of "slapping the pavement."

The child does not know that within himself is the seat of government; that he has muscles which are under the control of his brain; that the brain, in turn, is under the control of the will, and that by the proper management of brain and muscles he can walk without falling. No more does the man realize that he has powers within him which he can learn to use and control, and that by so doing he can direct his life as he wishes.

It isn't necessary to slap pavements or smash tools in order to make them be good. It isn't necessary to put someone else out of the way in order to be free. You can do what you want here and now, after you've learned how. The child can walk, and the man can use his tools, and the girl can do housework or teach school, and they can all find joy therein, after they have learned how. It's all in that.

And Mabel Lewis can live in Chicago and succeed and be happy after she has learned how. And we can all live, knowing each moment the fulness of the joy of life, after we have learned how.

Things are all right; people are all right. The world is a good place, so is Chicago. Let's stop slapping the pavement every time we take a tumble, and turn ourselves to getting control of our brains and muscles so we won't fall any more.

Epictetus has divided humanity into three classes: Those with no philosophy who blame some source outside themselves for their trouble; the embryo philosopher who blames himself; and the finished philosopher who doesn't blame anyone, knowing that all things are good, himself included. But no one ever arrived at the last stage without passing through the second. To blame no one is the end of wisdom, but to blame ourselves is the beginning, and the end

cannot be reached except by way of the beginning.

When things go wrong with us; when our work isn't satisfactory or our friends aren't kind; when money doesn't flow in just as fast as we think it ought, and love doesn't come so often or stay so long as we think it might, let's take ourselves aside, just as we would a child we loved, and say softly: "It's your fault, dearie; you've done something that wasn't right. There's something you don't quite underst nd. The world's all right, and life's all right, but you don't know quite how to live it. Look closer, closer. Be still, and ask the Spirit to show you what is wrong. Don't give up. Everything is just as beautiful as the wildest flights of your imagination have pictured it: everyone is already kind and true and loving. You can't see it, but it's there, and you will after a while. You're learning how to live, and by and by you will be perfect."

Thus we travel, via Self-blame, to the port we seek, No-blame. May we have a pleasant journey and reach the harbor safely.

The Optimist's Creed.

Susie M. Best.

I believe in truth and justice,
I believe in God and Good,
I believe benignant nature
Planned primal brotherhood.

I believe the right shall triumph,
The error seems to reign,
I believe that innate virtue
Shall yet blot every stain.

I believe in life eternal,
I believe in heaven's confines,
For the spirit in me senses
The meaning of God's signs.

Practical Telepathy.

BY ELLEN W. PRICE.

LESSON VIII.

THE PRACTICAL USES OF TELEPATHY.

- 1. It is now time for you to apply your knowledge of telepathy practically, in the everyday things of life. ginning with the common friendly intercourse between friends, or those who are held together by any mental relations, there are times when the mail, telegraph and telephone do not satisfy our needs; even wireless telegraphy cannot transmit messages to those whose whereabouts we do not know, though this is easily done by telepathy. (See Lesson III for a case in point.) So long as you are in touch with another, you may send him, or receive from him, any messages you wish, regardless of time, space, or other external limitations.
- You can test this law any time you sincerely desire results; but an experiment made from mere curiosity will often fail, because the conscious mental effort made lacks the depth and strength of purpose furnished by a strong subconscious desire. This must be borne in mind in any attempt to use telepathy; the law governing it operates in response to a desire or need, conscious or unconscious. Sometimes we strongly desire to impart information which cannot well be expresed in words, or we prefer not to ask about things when we have a right to know them; at such times telepathy is quick to carry messages back and forth.
- 3. For instance: There were a number of people interested in a certain work, and a stranger coming among them seemed especially fitted to take charge of it, so an effort was made to form an organization under his leadership. Everything that came within his

observation made the plan seem feasible: but knowing the methods he would be expected to use, and cercircumstances connected other tain with the work, I felt certain that he would be disappointed and unhappy if he undertook it. As I studied the situation. I heartily desired that he might understand it better; but I took no part in the planning, and made no suggestions at the meeting held to decide whether or not he should stay. others present strongly urged him to remain, and he had almost given his promise, when he turned his gaze upon me as if in question,-indeed, as though I had spoken. As our eyes met, suddenly all my thoughts and impressions about the matter seemed to sweep outward from me to him. Immediately his manner changed. Instead of his previous yielding attitude, he now assumed an air of decision, and dismissed us with the remark that he would let us know later what he would do. I felt convinced that he had already made up his mind, and was so positive as to what he intended to do that I stopped to bid him goodbye the next morning. Sure enough, he was getting ready to leave. I did not mention this subject to him, and never saw him again, so cannot offer any proof that my thoughts actually influenced his decision; but as we had previously had absent telepathic communication, I was convinced that whatever questions he had in his mind were satisfactorily answered by the intelligence that passed between us.

4. In such communications as these, the intelligence passing from one mind to another is subject to the limitations of the conscious minds of both. Such communications are necessary and good, but

they represent only the elementary workings of the mind. There is an intelligence without limitations, and ever ready to communicate with us; but to confer with it is dubbed "mysticism," and classed apart from common mental processes. Yet it is only a phase of telepathy directed by the subconscious mind, and constitutes a source of power which is practical in the highest degree, since it ministers to every need of human life. This intelligence is ever present, and within the reach of all. The unlearned as well as the highly developed may receive it, and depend on it, at will. "And God spake all of these words," "And God answered by a voice," "And the angels of the Lord appeared unto him,"-these and many similar expressions in the Bible are accurate statements of simple truths; God's voice speaks to us, today, and his angels appear to us in visions, to warn and advise us. Different minds clothe them in different forms, but Infinite Intelligence inspires the messages they deliver to us That part of the process which is inconceivable to the human mind is the motive which brings this subtle intelligence into personal relations with us. We cannot fathom the mystery of this divine presence, which so unaccountably conforms to our desires.

5. These symbolical representations of truth assume the form that the conscious mind makes way to receive. There are some who are conscious of a mighty presence, as of a personal God, in communication with them; some receive messages purporting to come from

deceased friends; others hear voices, see pictures, feel the guidance of close shadowing presences, and so on through the whole list. To hold the mind open to intelligence from this source is at once the ideal and the practical use of telepathy. So when you hear voices, see visions, or feel presences, take heed of the wisdom they bring you.

But remember that the conscious mind must do its part well, or you may be misled by these messages. You must learn to distinguish between intelligence from this source and the effervescence of the imagination; moreover, your interpretation must be correct. There is a little trick of the mind called autosuggestion that will mislead you unless you hold yourself sufficiently far above the workings of the conscious mind that its fanciful suggestions may not affect the subconscious mind. This is often difficult, especially when we are fearful or apprehensive. The mind must be free and flexible to the point of indifference before we can receive the perfect truth in answer to our desire for knowledge. At times we vainly struggle for light upon our perplexities, until we are exhausted into passivity, even into indifference as to our fate; then the light may flood us with a perfect understanding. The attitude of "Thy will be done" is the truly receptive condition, which opens the mind to the truths of the Infinite. Only through this passive condition may we expect perfect results. The soul at peace is the soul that holds communion with God, opening the way from the finite into the infinite.

(This Chapter Concluded in February.)

[&]quot;There is no beautifier of complexion or form or behavior like the wish to scatter joy and not pain around us. We must be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light."—Emerson.

Be Comfortable.

ELEANOR KIRK.

One morning as the conglomerated condition of the uncomfortableness of several of my friends and incidentally of the rest of the world, including a little friction of my own entered my mind, I asked—

"Well, what can be done about it?"

The answer came back from the inside of my head apparently and in words as distinct as if uttered by some one at my elbow—

"BE COMFORTABLE."

The tone was kindly but very positive. It suggested that a good way would be not to talk so much about these things but to do something. The accent on the be was explosive. No one could be more gratified for the communication than I was and although I certainly did not understand it, I knew from previous experiences in this psychic or spiritual realm that it would be made plain in due time.

Here were my frictional items: A hurt knee that didn't seem to mend as it should, and the apparent impossibility of collecting quite a sum of money which had been long overdue and which I needed very much or thought I did.

It dawned upon me at this point that I had not suffered a moment from lack of this money and that I had accepted the lameness as a finality instead of something that I need not have. So much had the message accomplished.

But how about my friend's case who had literally been haled to bed by anxiety concerning her daughter who was utterly disobedient and unloving? How could she, living in the midst of all sorts of moral and domestic alarms be comfortable a single moment?

And yet there must be a way or these words would never have been spoken to me. "One cannot let go of one's child," I said softly to myself.

"Whose child?" came the voice again.

Here was another hint that was almost a revelation.

"Whose child?"

The inference was that this determined, custom-defying, quarrelsome girl of eighteen should not be regarded in the light of a child for whom this mother was responsible. She was an individual and had the inalienable right of exercising all of her idiosynerasies, and they were many and varied, and for the most part exceedingly disagreeable.

Now the question was one of comfort. Would it be possible for any conscientious and loving parent to find peace in the midst of such an environment?

No angel was needed to answer such a question.

Certainly not if the mother believed she was responsible for the child, and this mother certainly did. I had labored some in this vineyard myself and had faced the apparent impossibility of administering the slightest help. Mortification, wounded pride, resentment and fear filled this woman's heart to overflowing. There was no room for common sense or philosophy. Evidently the pare t stood in as much need of reformation as the child. She was in "the snares of the fowler" and must be delivered before she could realize health or comfort. Where was her deliverer? In her own bosom, silent and helpless, because unrecognized. Here were two of God's beautiful children, forlorn and of no account to the world, for no other reason than that they were ignorant of their own divinity. The mother was concreted with precedent. The daughter

refused to be governed by it in any respect. Surely the command to be comfortable could not apply to either of these, and then it gently floated into my mind that I had not been very sensibly employed in wishing peace where there was no possibility of peace. The mother's case was the harder of the two, but because she was the mother of an unsatisfactory daughter my heart had been filled with a sympathy which I saw now was misplaced because impossible of realization. She could not be comforted, not because of her daughter but because of herself. The saving clause was that no amount of desires on the part of her friends or weeping and wailing on her own part could give her the comfort she felt she was entitled to, and that those who loved her wished her to have

We are certainly all "His people" but with a difference the endeavor to comfort those who will not be comforted proves the necessity of education upon the part of those who go in search of the tribulations of the world, dimming their own joy and usefulness in the attempt to do things which even the Supreme does not meddle with.

It was very plain and had all come from the two little words-"be comfortable." The advice had no reference to any person in the wide world except myself, quite contrary from what I had at first thought. The owner of this voice knew that I could be comfortable and that it was time I stopped worrying about other people and minded my own business. It was something of a humiliation to find that my knee required only two or three good rousing treatments to resume its pristine lim-What had I been doing? Who can tell? Evidently forsaking my own domain to snoop about in the territory of others in a manner which I saw now was very sentimental and superficial. Yesterday I should have resented such a suggestion from myself or any one else, but since the little psychic conversation, I saw that discomfort was the only means by which comfort could come to the uncomfortable. It was their stock in trade so to speak, their tools which would ultimately build up what they had to all appearance so ruthlessly torn down. It was considerable of a problem, but there were points of illumination outside and in. All these distressed ones were on the road to comfort, but they could not be hurried, neither could they be taught except by kindness which contained no trace of criticism or hint of blame.

Bless their hearts, they must find it all out for themselves. A little reflection convinced me that this was really the way it had been with myself. There were crawl-outs from various holes which I had never mentioned to a soul and face to face fights with selfishness and a resentful temper. What helped me to control? Not mother, father or friend—just the suffering that the blistering foolishness brought with it. Mitigation without reformation would only have postponed the arrival of that righteous good cheer which would endure and be a help to and inspiration to others.

There were, however, many that could be comforted, and were quite ready for the healing word. These were waiting. The others who were joined to their idols must be given a chance to smash them before they would be hospitable to the real comforter.

And now about that money. I saw that I had thrown it away. Sentiment and sense had collided and sentiment had got on top. The lender robbed herself to do the lender no good, and then the lender had resented the suggestion of the lender to settle up.

The borrowing intention was as honest as the loaning so there was nothing to be fussed up about on either side. I would seek out my former friend and say "we will never think anything more about it, and let's have some fun."

When I came to this the last twinges left my knee and I found I could be comfortable.

Helen Wilmans.

MABEL MACCOY IRWIN.

"Pioneers O! Pioneers!"

Have you ever had a shiver run up your spine at the passing sound of some grand strain of music? Or had emotion grip your throat while listening to some tale of human heroism? If so you will understand me when I say that it was thus I felt when I heard the words "Helen Wilmans is dead!" Not because of personal love I bore her; not because of a gruesome dread of death did my eyes fill with tears and my throat tighten; but at the sound of the words, I saw-with mental vision-a part of some rock-ribbed coast, that had withstood the storms of centuries, suddenly slip into the sea, challenging Nature to "make good" the place it left behind.

Well do I remember when first I saw Helen Wilmans—nigh twenty years ago—sitting with me in a class in Christian Science listening to the words: "All is good there is no evil. All is mind there is no matter. All is health there is no sickness!" How Helen's great strong face lighted up with gladness as she listened to the words, and a tender look came into her eyes when she thought of "Charlie" whom she at that time feared might soon be taken from her; but who now should know the truth and be made whole again.

When next I saw her she was in her beautiful home in the sunny south—Douglasville—where, with "Charlie" and Ada, hospitality was dispensed with liberal hand. Hospitality was a gift with Helen; but in the light of the newly-found truth that filled her with conscious life and joy, it became royal; she fairly bubbled with good-will toward everybody; black or white, ignorant or learned, bond or free. She had already

made herself felt throughout the world of awakening thought, and thousands were reading her words of strength and cheer, and taking courage from her bold assurance—a veritable bugle-call of freedom:—

"He who dares assert the 'I'
May calmly wait
While hurrying fate
Meets his demands with sure supply."

She wrote, she talked, she healed. Patients came from all over to be made whole by her word; and hundreds who could not reach her in body, listened for her "silent treatment" to heal them of all their diseases of body, mind or environment.

Her belief in her power of will to accomplish all things—even the overcoming of old age and death—was complete. "Tell me what you want, and you shall have it. Go about your work or play, and trust the result to me." This was her word to those who came to her to find health, wealth or domestic felicity. She seemed like will incarnate—her name fitted her exactly—and for many years the words "Helen Wilmans" were something with which to conjure when in the presence of any mortal ill.

"Everything," she declared, "can be had for the 'willing." They have said of old 'No cross, no crown.' Nonsense, there is your crown, walk up and take it!"

She was also the great apostle of the "divinity of desire." "The voice of desire is the voice of God; follow it and everything shall be yours; for 'All roads lead to Rome'." This teaching was so subversive of all that had been held sacred from the beginning; there was in it such a strain of subtle sophistry that few had the temerity or conviction to follow where it led (I knew one venturesome soul who did; one who forgot duty and followed desire and it did lead her to "Rome";—but—on the way—it took her through hell!).

Helen Wilmans—in those early days—would admit of no limitation, or brook no compromise with "error." Crude, yet powerful of speech and manner, she did not choose her words with reference to elegance of diction. "When I came home and found that Ada had got frightened and gave the child medicine, I went through the house like a dose of salts!" she exclaimed. "I threw the medicine out of the window and took charge of the child myself!"

Helen Wilmans was a pioneer, with the pioneer's strength and the pioneer's weakness. She will be remembered for her strength, her weakness will be forgotten. It is the *good* men do that lives after them; the evil is *surely* interred with their bones.

At times her pen became a veritable sword for the destruction of outgrown truths or cherished superstitions that were holding man's mind in bondage to the past. She held concerning the bondage of her own sex that "Woman has been crushed from the beginning; but she has been crushed upwards, and now she has 'arrived.'"

Helen was big; she was built on big lines, and after a big pattern: Big of body, big of brain, big of heart, she did things in a big way, and gave herself utterly to that bigness. She felt so sure that all the world could be healthy, wealthy and happy—if it only knew it, that she came to feel that by simply knowing it for them, they should enter into the blessing. What wonder is it that she sometimes "went-a-fishing!"

Helen had a keen sense of humor; she laughed heartily one day as she said referring to her colored maids of all work—"I told 'em that if any more of my preserves went from that upper shelf I'd 'hoodoo' 'em, and since then the preserves are all there. The colored folks are but children as yet," she continued, "and have never learned the difference between meum and teum; I love them all."

Years later I saw her at her home in Boston where she had come to continue her work—O! so busy—with her lesson orders, book orders, correspondence and what not. Money was rolling in. "I am doing a tremendous business," said she, "and it is growing, growing all the time; we shall have quantities of money—all could have it if they only knew it; poverty itself is a disease!"

Later, among her many books, came "The Conquest of Poverty" showing others how they might win in the world of mammon. All could win, none need lose; none need rob another, none be robbed; abundant was the supply, all could abundantly be filled; she herself was an illustration of what she taught.

Later came "Sea Breeze." She was sailing on the high sea of success, and had no hint of the rapids that were just ahead, till she was caught in the current of official condemnation which sought to engulf her, taking her, Charlie and all the rest to the bottom of the sea of oblivion. To many it seems as if this was what happened; but there be some who know—and thousands who feel—that she was too great, and did too great a work to be so buried. Helen Wilmans lives on!

Thoroughly human in her life and relationships, she felt the need of close companionship, and saw little virtue in asceticism. "I wouldn't live without a husband," said she, "I couldn't; I wouldn't try. If 'Charlie' should go I don't know what would happen!" Well, "Charlie" went, and we all know now what did happen:—Helen went too.

How to Realize Success.

BY WILLIAM E. TOWNE.

The following is part of a recent letter addressed to me. Enclosed with the letter was Mrs. Kingsley's "Meditation on Money," clipped from November Nautilus:

"Dear William Towne: Don't you think there's a good bit of 'damphoolishness' in such talk as the enclosed? If the Helen's, Elizabeth's, Florence's would apply their fine-spun theories about the 'money is mine' idea, it occurs to me that they would soon have plenty of it. However, I notice they seem to work just as hard and watch the dollars about as closely as the ordinary, everyday working man who works a whole month for \$60 and will continue to do so for some time to come, I am afraid.

"Of what use have such theories been to me during the past three or four months—out of work on account of telegraph strike (and still out of work at that). Don't you think I would have 'attracted' money if such a thing could have been done?"

I suspect that our friend feels that there may be "something in" the "Meditation on Money" more than he gives it credit for.

Before you can acquire money you must first realize the *principle* of money within yourself. Our friend is trying to build his house before he has the foundation laid.

Money, honestly earned, is a measure of your value to the world.

To make yourself valuable you must first develop some degree of self-reliance, self-confidence and above all, faith.

It is along these lines that the "Meditation" is intended to help you. It points out to you the fact of unity, of your one-ness with all Life, and bids you take courage and appropriate from the universal supply, which is open to all who develop the faith and courage necessary to reach out and take of it.

It is true, as our friend says, that we shall always have to work for our money. No wise man would desire to

have it otherwise. Justice requires that we give value received.

But if you have the faith and courage which comes from such a mental attitude as is expressed in the "Meditation," you will take advantage of your opportunities, you will work with the law of supply instead of setting yourself against it, and as sure as two and two are four you will, if you persist, find new opportunities opening around you, new ideas will spring up in your mind, which can be turned into money. If one thing fails you will turn to another. You will not dictate the way by which success will come. You will simply do what is nearest at hand and steadily turn your mind towards the universal supply instead of allowing yourself to become hypnotized by the apparent meagreness of what you have already accomplished.

At the present time our friend is selfhypnotised by the fear, doubt and discouragement attendant upon being out of work. His mind is so intently set upon his troubles that he does not see opportunities which may be close at hand.

A New York business house once hung out a card reading:

BOY WANTED.

Many applicants came, none of whom seemed to be just the kind of boy the firm was looking for.

At last a brisk looking lad entered with the card under his arm. "What are you doing with that card?" asked the man in charge. "Why, I'm the boy" was the reply, "so I just brought the card in." And it is recorded that that boy got the place.

Now, if he had been one of the doubting kind, or lacking in self-confidence, he would in all probability have failed to get the place, just as the others had. But he had faith and he acted upon it and he won.

True success is a matter of self-unfoldment. The philosophy which the "Meditation" teaches is not intended to help you hypnotize some multi-millionaire into handing over to you a portion of his wealth with no return on your part. It is not intended to impart to you some occult method by which money may be materialized for you while you wait.

It is intended to help you to a true understanding of your relation to the One Principle behind all material manifestations, and to show you that by faith, courage and self-reliance you may become a conscious expression of that principle and draw from the universal store to supply your needs.

The "Meditation" calls your attention to the real wealth, of which money is only the symbol. It helps you to dig the mental channels through which money is to become manifested. It helps to open out and unfold the consciousness instead of blighting it with doubt which leads to lack of effort and to failure.

The "Meditation," rightly treated, will help you to find the real kingdom of success within yourself, and when you have discovered this the material symbol will be added.

"Ye cannot gather grapes from thorns nor figs from thistles." Neither can you reap success from doubt, resistance, lack of faith.

The "Meditation" will help set you on the real path to real success.

"Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each tomorrow
Finds us farther than today."

—Longfellow.

Uncle Sam to the Rescue.

BY WILLIAM E. TOWNE.

Everywhere there is a growing sense of the unity of humanity.

This new-found consciousness is bound to find expression in all the relations of life.

To this growing consciousness we may attribute the growth of socialistic ideas.

The radical teachers of socialism are serving as a leaven, and they are creating a demand for an extension of the functions of government in the direction of a fuller paternalism.

This tendency has been much in evidence since the recent financial panie had its birth.

Not only was the federal power the chief refuge during the crisis, but many plans have since been suggested (some of which are likely to be acted upon) by which the government is to become the protector of the people from the immediate evil results of money stringency.

For instance, it is suggested that the government guarantee the deposits in National banks, just as it now guarantees their circulating notes, which are current as a part of our regular money supply.

Another plan which has the approval of financial experts, is to allow banks to issue an "emergency currency," which would be based upon their financial strength and standing, and upon which the government would collect a tax. This tax would insure the early retirement of the notes when they were no longer needed, and also enable the government to guarantee their value.

The next congress will probably take up very seriously the question of providing, by some such methods, as those referred to, for such government guarantee and protection as will insure the safety of bank deposits whenever panicy conditions prevail.

This will help protect the people from the manipulations of unscrupulous Wall Street gamblers, and also serve to reassure bank depositors who would otherwise be disposed to create a panic by unreasoning runs upon their banks.

All of which is in line with practical socialism—a socialism which may grow out of the present order and which shall really serve to protect and benefit the people as a whole.

Briefs.

BY WILLIAM E. TOWNE.

* * * 1908.

* * * Did you write it right the very first time?

* * * It is a good time to turn your back on the past and look steadily forward. Many a man is dragged down mentally and physically by dwelling on the past.

* * * As for resolutions, I know of nothing better than this by Charlotte Perkins Stetson:

RESOLVED-

To keep my health.
To do my work.

To live.

To see to it that I grow and gain and give.

Never to look behind me for an hour.

To wait in weakness and walk in power.

But always fronting toward the light.

* * * Did you ever come under the fascinating spell of that brilliant, vivid piece of work, Hugo's "Battle of Waterloo?" If not, you have a treat in store. A copy of this book recently came into my possession, and after I had made my nightly trip to the basement and shovelled into the heater a twenty-four hours supply of coal, I sat me down and read every word of the book from the first page to the last. Not content with that

I started the next evening to read it to Elizabeth, and now it is a standing joke in the family that she will never have any peace until I have finished reading "the Battle of Waterloo" to her. Elbert Hulbard says the great writers of America follow Victor Hugo for style, and that this book is his masterpiece.

* * * The French government has thought enough of Mrs. Eddy's work to decorate her as "Officier d'Academie." Mrs. Eddy was first awarded a grand prize for her work and given a diploma of honor as founder of the Christian science movement. The certificate of decoration was made in person by a representative appointed by the French minister of public instruction and fine arts. There is an ancient saying to the effect that "a prophet is not without honor save in his own country." To my mind Mrs. Eddy is only receiving what is justly due her in this instance.

"Mrs. Nellie McCallum (in Feb-THEORY ruary Nautilus, is studying over ABOUT the same problem that puzzled me. DREAMS. DREAMS. The next morning after reading her query, I happened to be reading Henry Wood's 'The Subconscious Mind,' the last subject in his book entitled 'Studies in the Thought World.' It flashed over me that there lay the solution of the problem. These 'horrid' things are not prompted by our spiritual self because that is divine; neither can they be prompted by the objective physical mind because that is asleep. This other mind is described by Mr. Wood as one that acts 'like an independent personality. It reasons, hopes, fears, hates, loves, wills all below the surface of the conscious mind, the latter being often unaware of its operations and con-clusions.' He calls it 'a growing storchouse clusions. or depository of thought, emotion and everyday experience. It is a kind of sum total of past states of consciousness, laid away, but not lost.' Every thought we think whether it originates with us, or we hear it, or read it is stored up. Is it irrational to claim that these 'horrid' things we do in dreams are inspired by the subconscious mind? That the act is a repetition of something forgotten by the objective mind—whether we originally committed the act in some previous, less-developed condition, or read it in the newspaper or heard it? These 'unwelcome guests' can be exorcised gradually by permitting NOTHING but good thoughts and mental pictures to occupy the palace of the waking mind."—KATHRYN BIRD, Milwau-kee, Wis.



In the Peanut Harvest Field in Virginia.—The crop is plowed up, men with pitchforks following, shaking the vines free of soil and piling them in windrows. They are subsequently shocked as shown in illustration and capped with hay. In two or three weeks the pods are picked. Nomadic bands of negroes perform this work. A bushel weighs twenty-two pounds. Virginia's annual crop is valued at about \$3,000,000.

In The Sunny South.

ELIZABETH TOWNE.

Sunday morning at Old Point Comfort was glorious. Blue and glistening seas smiled up at azure skies and golden sun. Flags waved from a hundred white battle

ships, scores of white launches flitted between. White clad men and officers everywhere. Pretty girls in summer fluffs. Music. Steamers arrivand and leaving, with more summer girls and men. Dimples and roses, smiles, white parasols, light laughter, strolling, chatting in groups. Some demure, going to church. Everybody happy, no troubles or grim war anywhere.

Along the curb we saw several antiquated carriages with sleepy horses and real-old-south darky drivers. We picked out the darkest and most communicative darky in the lot and told him we wanted to see the inside of Fortress Monroe. "Yes, sah, suttinly, sah, take yo dah an' show you all de sights, sah!" And he bowed us all into his carriage and shut the door. Up in front he mounted, whip and reins a-flourish. Slowly he drove us, past handsome homes of officers and civilians, on through the opening in the tremendous ramparts, to the old fortress itself. Inside the fortress are more officers' homes, besides barracks for the accommodation of soldiers. Piles of cannon balls beside cannons that still thunder in history. Parks full of splendid hundred-year-old live oaks, the first we ever saw. A walk up onto the ramparts shown in the picture on this page, and a lookout over Hampton Roads and the war ships. Old Glory, waving above us. Out yonder the grim Rip-Raps. Old Fort Calhoun whose guns once on a time belched answer to those beneath our feet, while the Monitor and the Merrimac spit defiance and fire and smoke between. Could Old Sol have smiled so calmly then?

Turning back again, eighty-six acres of beautiful grounds at our feet, surrounded by a parapet wall a mile and a quarter long, costing two millions and a half of money, separated from the main land by a wide and deep moat. Good buildings, nestling among green trees and climbing vines, shady walks and avenues, the great parade grounds where soldiers drill morning and evening. One of the best equipped fortresses in America, with all the most modern machinery for killing folks. The longest line of fortifications in the world, ranked next to Gibralter in importance. In reality a practical training school for army and navy.

Said Bill Nye, "I love the rooster fer two things—For the Crow that iz in him, and for the Spurs that are on him to back up the Crow with." May be that is why we three on the ramparts at Fortress Monroe felt a few exultant thrills in spite of our anti-war sentiments.

The parapet wall around Fortress Monroe is deep and wide, stone without and within, and earth filled. Within the walls are dugout rooms, with doors and small windows facing within the fort. I surmise that the outer walls of these dug-out spaces contain round openings with guns protruding toward the waters. You can see the doors to these dug-out rooms, on either side of the inclined road in the picture. In front of each doorway is a little square wooden-fenced yard, about 20x25 feet. The stone fronts are vine-clad, but the little yards are almost bare of grass. A mile and a quarter of these dugout places, nearly every one with its little bare yard in front. In one of these cellarlike places, apparently without light and air save through the fort's inner wall, Jefferson Davis lay imprisoned at the close of the war. The Southerners still breathing deep at the thought. "Right thaah, sah, is wha Jeff'son Davis was put in prison!"-and "Uncle" pointed to a vine draped door and window in the rampart wall.

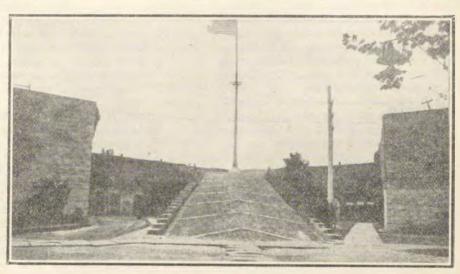
"They use that particular room for foul purposes now, as a further insult to our Beloved Jefferson Davis!"—whispered one of our Richmond friends, when we told her of our visit.

But we saw something worse than insults—if there were any—to a dead man. We saw a poor, pale, thin, stoop-shouldered young woman and a puny, whimpering child of three or four years in one of those little bare yards. They looked exactly the color of sprouts on a potato in the cellar. We were told these dug-out holes are still used as dwellings for the families of some of the soldiers. To put human beings, above all young mothers and babies, in such sunless, airless holes is a blasting shame that puts mere war in the shade. What are the people thinking of to allow it?—the people of the administration, of the war department, of the

myrtles everywhere, the first we ever saw! Trumpet vines "rioting." Here and there more pretentious homes and larger yards, more vines, some flowers, and many beautiful trees. The most conspicuous trees, to our northern eyes, were the mimosas, which they say will grow in the north. Nearly every little negro cabin had a crepe myrtle leaning sociably over its white washed fence, and all the larger places had mimosas.

But nowhere south of Richmond, and only a very few times in Richmond, did we see a lawn or a bit of grass kept as nearly all lawns are kept in New England. The finest kept places we saw south of Washington are about on a par with the lawns around farmers' homes, a dozen miles back from New England flag stations. I do love that thoroughly kept





fort itself? What are the poor fool soldiers thinking of, to put wives and children in such holes?

But maybe the soldiers don't know what they are doing to themselves.

Possibly the government doesn't know. But the men in command must know; and the doctors at the fort must know. May their consciences give them hell until they get every last man, woman and baby out of those grim holes in the walls of Fortress Monroe.

* * * * * *

"A riot of wild bloom," say the guide books. Exactly. "Riot" is a fitting word, and "wild" another. We rode by trolley through Hampton into Newport News. Miles of little wooden houses and white washed shanties, each with a little yard, high-paled-fenced, and running over with blooms and vines! Crepe

look that pervades New England lawns and fields. Out in Portland, Ore., we have beautifully kept spots, with neglected vacant lots between-lots that we know will be built upon and kept up, all in due time. But down in Ole Varginny the lawns and fields look old as in New England, but everywhere in towns and cities the edges are ragged and the corners neglected. I wondered if cattle are the only style of lawn mower employed! In the country we saw great fields of the most gigantic corn, the finest we ever saw. Some of it must have been twelve or fifteen feet high. And all through the corn the grass and weeds grew anywhere from one to three feet tall! liam says things seem to grow there without any hoeing, and he supposes that is the reason the fields are neglected. Maybe it is all a case of shiftless negro, but I doubt it. The

rundown-ness is too prevalent. The same unfinished, unkept, ragged edged look that was so noticeable at the Jamestown Exposition seems but an outcropping of the chronic state in which we found about all of Virginia that we saw.

I was frequently reminded of Mary A. Livermore's autobiography, in which she relates her experience as teacher on a fine southern plantation before the war. And there was the New England aunt in "Uncle Tom's Cabin," who went down south, and was kept busy exclaiming with uplifted hands, "How shiftless!" I kept thinking what a lovely land it would be, if only New England enterprise would spread a bit faster.

No—we saw nothing of the New England factories down there, and their "little white slaves." We hadn't time. But if I had seen them my instinctive thought would probably have been, "Why are these splendid southern people so shiftless as to let New England sharks gobble their children? Why don't they wake up and wipe them out—as New England does under similar conditions?"

For, you know, I don't believe in laying the blame for evils anywhere but right on ourselves. In this case of southern child labor, what chance would a few northern capitalists have against the votes of the Southerners? None at all. It is a case where the South must wake up and wipe out, or be forever exploited and enslaved. A little Yankee enterprise is a bad thing for the South, but a good big dose of it will cure all her ills, from slavery to weeds and ragged edges.

I wonder if climate can be a bar to progress. They say—but all our great statesmen of the past were Southerners. They ruled the North. Now the North is ruling them. Will they wake up and turn the tables again? Can they, in that climate? Has the sturdy English stock slacked up to fit the warmer clime, and must it remain forever slack? Must Southerners who would be up to date, be obliged to spend their vacation in New England winters, to tone up to the pitch of enterprise necessary to evolute the South Beautiful and Slave-free?

Anyway, I believe the South is catching the right vibrations! That exposition will help—the South can't help sitting up and taking notice, and deciding to redeem herself from that failure! The South is proud, you know. Proud folk are apt to be has-beens for a time. Sometimes we stop to glory in what we and our folks have done and the world rolls along and gets ahead of us. By and by we drop the has-beens. Get tired of them, and anyway

they don't impress a world that has rolled on ahead of us. Then we drop has-beens, good or bad, little or big, and catch up—and maybe outdistance a bit. Here's believing the Sunny South is catching step—and catching up.

And I don't much wonder she is inclined to cherish her has-beens! Until we visited Williamsburg and Richmond, and Seven Pines, saw the relics and read the records, and heard the stories first hand from Southern people, I never realized what a set of thoroughbreds they really are. To fight so gallantly and so hopelessly. To lose everything rather than lay down their "rights" as they saw them. Foolish it may have been, but splendid. And who isn't foolish sometimes?—without the splendor pervading. The Southerners won their right to the spurs they backed up their crow with, even though the Northern cock won the fight.

By the way, somebody down there intimated that the South didn't believe the North was really in dead earnest about that secession matter, because he didn't crow enough!—that the North would turn tail when he spied the Southern spurs.

But no matter! Since we went down there I am proud of our Southern relations and land, and has-beens, and records!

Williamsburg is a most delightful has-been! Here ruled Spotswood, Drysdale, Gooch, Dinwiddie, Fauquier, Botetourt and Dunmore, two centuries or so ago. Here is quaint old William and Mary college, older than Harvard, first college to be established in the United States, but second to receive its charter. Where Jefferson, Monroe, Tyler and Chief Justice Marshall and a host of other famous men were graduated. Full of traditions and relics, religiously kept for the sentimentalizing of two hundred odd descendants of the great ones, who pass through the school each year.

To quote from "Historic Virginia":

"Williamsburg, originally known as Middle Plantation, was laid out by Gov. Sir John Harvey in 1632. In 1648 'Harrop Parish,' in James City, was united with Middle Plantation and called Middletown Parish, and in 1674 Marston Parish, York County, was added and the name changed to Bruton Parish. The town was named in honor of the English sovereigns, William and Mary, and boasts of a royal charter. In 1699, after the desertion of Jamestown, the Capital was removed to Williamsburg and Bruton Church became the direct successor of the Court Church of Virginia. The

original plan provided for laying the town out in the form of a W and M in honor of William and Mary, but it was abandoned as impracticable. The streets were platted by Gov. Francis Nicholson, in 1698, and named in honor of British associations: England, Scotland, Ireland, Duke of Gloucester, Prince, Duke, Queen, George, Henry, York and similar names. With the idea of keeping church and state apart, the House of Burgesses was located at one end of the Duke of Gloucester street, and at the other extremity, nearly a mile distant, William and Mary College. Shaded by trees on both sides, with lamp-posts extending down the center, the Duke of Gloucester street, ninety feet wide, forms one of the most attractive village streets in America. This was the Colonial Boulevard and down this avenue in coach, berlin or chaise were often seen the titled gentry and aristocrats of Colonial Virginia, on their way to Bruton church. The street was named in honor of William, Duke of Gloucester, eldest son of Queen Anne."

Here is the old "Powder Horn" octagonal brick building whence Lord Danmore stole the twenty barrels of gun powder at midnight, to the great wrath of the colonies. Over yonder is the cave and passage Dunmore made from his cellar, that he might escape the brewing wrath his acts were bringing to boiling point. In the Powder Horn are many cherished relics, presided over by a sweet and beautiful white-haired, slim young lady whose bearing. speech and style exactly embodied our idea of the really high bred ante-bellum Southern lady. Her name I have forgotten, but her face and story never. She looked the line of descent, from one of those who helped make Southern history, and it was worth a long and tiresome iowney just to see and her this lives. tiresome journey just to see and hear this living embodiment of Southern romance and

Near the Powder Horn is the nice old place where Mary Johnston lived and wrote drey."

On the main street is Bruton church and burying ground, star show of the town. inside of the church has been so beautifully restored that the shades of Washington, Jefferson and Patrick Henry wouldn't recognize it if they saw it. All the old pews are here—"re-stored"—with the names of generations of sitters. Edward VII sent a magnificent Bible, and President Roosevelt a beautiful memorial lectern. "Though where we are to put them I don't know," murmured our guide in a worried aside.

Outside the church giant trees flourish that must be old as the church, and older. November 29, 1683, the vestry book records, "The Parish church is at length completed." Here George Washington's step children are buried, and a hundred other names and quaint epi-taphs coax one to dream delightful ghosts of other days. Golden days, if yet a bit strenuous, when Williamsburg was the hub of the new world. When Washington rode victorious and Mary Cary waved her hand to him from the window. When Thomas Jefferson wooed the fair Belinda and was jilted. When the Prominent Citizen journeyed by stage coach, and wrote home from afar that "the town of Philadelphia is growing a little, and some of its stores are almost as large and nice as those of Our City of Williamsburg."

Oh, Williamsburg is full of quaint dreams. One feels them at every turn. No wonder the chief industry of its people is the proud displaying of the stuff these dreams are made of. What blame, if every display has so-much-per string attached?-one cannot live by dreams

There are two good country hotels in Williamsburg; and two professional guides and a dozen darky-driven hacks haunt every in-coming train.

In a hotel surrey we rode seven miles out over good and bad roads, through deep dust and sweltering sun, to "Old James Towne," three hundred years ago the "cradle of the republic." The first seat of government. Here are the remains of the first church built in America. And here a giant tree grows out of and around and over the old brick tomb of sturdy Parson Blair, minister at Jamestown, founder and first president of William and Mary college.

Jamestown used to be a peninsula, but time and the waters of the James river have worn it away and loosed its hold on the main land. It is now an island, sea-walled, to hold the waters back, bridged to dry land. The old church tower ruins, traces of the foundation of the state houses, splendid old trees, old earth works remain to hint the tale. The restorer is getting in his work—her work, for the Colonial Dames of America preside. Two old-soldier guides vie with each other for the possession of every tourist—and his largess.

Back to Williamsburg, or for the train to Richmond, where cordial friends did the hon-ors sweetly, and the buildings and streets were wide and nice; where the spirit of the North meets the South, and rejuvenation and a larger life are in the air. William told you of our Richmond visit, in November Nautilus.

Then on to Washington!—we begin again to think of Holyoke and home and next Nautilus.

and lots of things calling.

In Washington we saw sights and nothing else! In August "everybody" is out of town. We stopped at the Shoreham, close to the White House, where people put up who come to the president's social affairs. A large ninestory really fire proof hotel, first class in all respects, and one of the best kept and most obligingly conducted hig hotels we have found anywhere. That is why I mention it.

On to Philadelphia. Arrived Saturday night and left Monday morning. Put up at the Walton, saw nobody we knew, but took in more

sights than we ever did before in that length of time! Saturday night we went to Keith's and stood up thru the entire performance, which was worth it. William likes vaudeville, I don't as a rule, but this was extra good, and two ballets at the end were alone worth the price and inconvenience! The Philadelphia Keith's is not so attractive as the Boston one, but the performance was the best vaudeville ever.

Sunday we traveled about seventy miles, sight-seeing! First on one of those comical two-story yellow electric buses that for five cents take you around town and out to the Centennial grounds. We climbed up a steep, circular stairway to the top story, where a few other tourists sat, and were trundled slowly away through business streets toward the Suburbs. Streets wide, buildings not too high. Miles and miles of two story and three-story comfortable brown brick and stone apartment houses.

Something funny we noticed here. Nearly every apartment above the ground floor carries something that looks like a weather beaten tin tomato can set in a tin corner on the end of a yard stick. Inquiry elicited in a drawl, the explanation, "Those are busy-bodies; within is an arrangement of mirrors which reveal to the householder on the upper floor the identity of the person who is ringing her front door bell; peddlers and canvassers do not trouble houses equipped with busy-bodies."

Sunday afternoon we took the "Seeing Philadelphia" auto-car and were joggled hurriedly "all around Philadelphia." Started late, hustled back early to accommodate a deaf-and-dumb school or something that wanted the cars. Two hours' trip in an hour and a half, in spite of solemn promises not to cut the trip. Perhaps it wasn't cut—only hustled. But we wouldn't have missed it for \$4 and more joggles.

Philadelphia is a fine old City of Comfort. So com-fort-y that it pays no attention to hogs in the public's crib. Walks leisurely in the

middle of the street and enjoys its gala decorations and illuminations. Sits out on the front porch Sunday afternoons with its family, vines and flowers in its little front yards. Goes out to Fairmount Park and strolls around, and rides about and enjoys things.

This park is too splendid for a description here. Some of the Centennial exposition buildings remain as museums, the grounds tremendous in extent, varied in topography, and perfectly planted and cared for to the remotest

corner.

Another wonderfully beautiful public place is Willow Grove park, a sort of sublimated Coney Island, where fakirs fake not and Sousa's band plays and divas sing in a white temple. Green lawn, acres and acres of it, rolling land; wide, winding, clean walks, miles of them; fountains, brooks and a lake. Handsome white buildings with really fine shows in them; trees, trees, flowers and vines and flower beds; rest rooms; seats for everybody and some to spare; first-class restaurants and cafes; trolleys and trains a-plenty to its gates. All beautifully kept and clean as a parlor floor.

At night a million lights or so, and the most beautiful electric fountain display delights your eyes, while Sousa's band satisfies your

music love.

Philadelphia's two big parks, the National cemetery at Arlington, and the splendid National Zoological park at Washington, reminded us of the Jamestown Exposition and other Southern places by anthithesis. Let the Southerners learn of these not-far-distant beauty spots, the art of planning and caring for a great public park or exposition.

Monday morning, a drizzle. So we dressed at leisure and then hied us straight for the station. New York at noon, good dinner at the Grand Union, across from Grand Central station. Home, home, our hearts singing! Piles of letters waiting, everybody busy and

happy.

And we haven't yet caught up with the work that waited us!

But work is fun!



Monticello.—The former bome of Thomas Jefferson. The plans for this house were drawn by the distinguished President himself. It is located at Charlottesville, Va., the home of the State University—also founded by Jefferson. After being jilted by the fair "Belinda," of Williamsburg, Jefferson openly advocated the removal of William and Mary College, to be united with the State University.

THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department,

Conducted by the Editor.

If you have discovered something that makes for success, or if you have seen someone find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.

Letters for this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the best letter or portion of a letter printed in six months, we will send \$5.00 in money in addition to the subscriptions. Price winners announced in number following publication of their letters.

Edulton.

Success Letter No. 97.

Since one night when a very small girl on the prairies of Nebraska I looked up into the low, hanging heavens and felt the stirring of something new within me, I have earnestly sought the kingdom of God which is the first requisite to real success.

Years of striving and study had passed. I had grown some, but the inner calm-the "peace that passeth understanding" had not come and in a season of despair and gloom my soul cried, "Why, oh why, must I suffer so-why must this noble desire be unfulfilled, my prayer unanswered?"

In seeking comfort, my eyes fell upon the words, "Love seeketh not her own"-the familiar words came to me with a new light. I had been seeking my own peace and goodness more than the comfort and welfare of those about me.

More than the glory of god.

And I had not been willing to wait and let his will be worked out through me. With this revelation the old unrest passed away. How I wish my telling of this experience might lessen the pain and shorten the struggle for some other dear soul struggling heavenward.

Courage, dear hearts, all is ours when we have grown enough to grasp it.—BERTHA B. OWEN, Moore, Montana.

Success Letter No. 98.

The letters, "Things that make for success," I have read with deep interest, yet I find myself returning ever to the one thought that has been so helpful to me, although the same basic truth underlies them all-complete self-surrender. When one can truthfully say, "I am living the self-less life," success is assured, at least for me.

I've a dear sister teacher of art in a Southern college. In my dream one night I was assisting her in art tapestry. I brought to her a large porcelain platter, filled with a mass of green. As I handed her the leafless branches, I exclaimed, "They are only crosses, and not at all beautiful!"

She did not look up but slowly answered, "Yes, but if you look closely you will see they are all budded to bloom; as we weave them into our work they leaf and blossom, yet retain their perfect form."

On awakening, my dream so real was an inspiration to me so true to life, our crosses not beautiful to the physical sight; but with the glorified vision, we see the buds which will surely blossom if we deny self and take up our crosses daily and weave them lovingly into our work .- N. E. S.

Success Letter No. 99.

True, success is the attainment of a purpose consistent with the rights and good of others. There are three essential elements necessary to the accomplishment of such a purpose, viz., honesty, industry and power of will, beside certain other qualities that are useful, as tact, judgment, attention, neatness, orderliness, punctuality, etc.

First of all is honesty, for there is no permanent success without obedience to moral law. Dishonesty is the path that leads to disgrace and failure, and the man who tries to thrive by unfairness is doomed to reap a bitter harvest. We attract to ourselves people of our own caliber, and whatever we send out to the world shall return to us again. Be honest if you would be successful, for no man can reap wheat from a field of tares, and you may rest assured that the force that guides the planets on their trackless journeys will mete to every man according to his work.

Industry is likewise a requirement, and a very necessary one, too, for all the honesty in the world won't do you a straw's worth of good if you don't get up and do something. You can't win the laurels by sitting down, and saying, "I am honest, I deserve them and

I shall have them." You must prove your worthiness by earning the prize before you can claim it, for God is not mocked, and what a man sows he is going to reap,-if he neglects to sow anything, of course, he won't reap anything. Work, and work hard, if you want to succeed,-it won't hurt you in the least, on the contrary, it will do you good, and is a good deal more honorable than idling your time away waiting for fortune to give you a boost, because you are too lazy to boost vourself.

Last, but by no means least, if you mean to be a live weight in human affairs, instead of a dead one, you must awaken within you that divine spark of omnipotence, the human will. 'Tis will alone that can lead you to victory, for there is no power under heaven that can resist the concentrated force of a noble resolve. With its aid there are no heights you cannot reach, and no obstacles you cannot overcome,-beside it luck, circumstance and fate are but reeds shaken with wind, and before it disease, poverty, failure, and even death must go down as chaff before the tempest. You can succeed if you will to; fame, power, wealth, every worldly good, are yours to claim. You are a child of the King, and the treasures of his kingdom are your heritage, if you but assert your royal lineage.

These are the elements that make success. Acquire them and you will emerge from life's battlefield a hero; neglect them and your works will be as vapor that appeareth for a moment and then vanisheth away.-Linn A. E. GALE, Oxford, N. Y.

Success Letter No. 100.

It seems to my mind that if one could carry out their life and daily living as intended in the following, they would find "Success":

First, be optimistic.

Look ever on the bright side! Be ever watchful for the good things of life, and ever deaf to the woeful tale of the unhappy, suspicious individual who is always ready to suspect and ridicule.

Be original! Keep your secrets! Be determined to win! Don't listen to the advice of others who have made a failure of life themselves. Lay your plans, or better, plan your work and then work your plan.

Learn how to create sunshine, gladness and joy in yourself, and in those around you, and you will be in possession of the secret of all success.-MARIE D. McANULTY, New York City.

Success Letter No. 101.

My idea of how to be successful:-

The easiest way for me to explain it is to tell how I did this month.

On April first, I not only laid my plans but made calculations on how much I would accomplish during the month. Then I went to work believing I would succeed. I wrote to two friends telling them just what I intended to do, and that I was going to do it, which was about double what I accomplished in March.

Today, the 25th, I have written them that I have already reached the goal. About the middle of the month one of my horses got injured, which spoiled my plans, and it has taken a portion of my time to care for him. But I held the faith-never believed for one minute that I would fail. Really, the word failure did not enter my mind. It seemed that nothing could stop me for I saw nothing but success.

When I see a man working along with no particular point to gain, it seems as though he were starting out on the water with a rudderless ship.

In the first place, have a confidential talk with yourself, agree on what is to be accomplished. Then you will have the faith. Then you will succeed .- J. H. Blakesley, Merced,

Success Letter No. 102.

To do better than you did before.

To do better than the next one.

To love your neighbor as yourself.

To do all work in the light of God's countenance.

To refer everything to Him.

To practice the Golden Rule on all occasions.

To do a kindness to your enemy.

To walk humbly and to love as God loves.

To let people and animals love you.

To help yourself.

To make friends of circumstances.

To overcome them.

To be bright, optimistic, hopeful, no matter what the weather or surroundings may be.

To love as God loves.

To do all this with all the heart, one cannot but be successful, no matter what the world thinks .- ALICE ROBBINS,

Marguerite J. Henly is voted the prize winner for December Nautilus. Her letter, No. 94, on page 42, received the largest number of Thank you, Marguerite, and congratuvotes. lations. Please let us know the addresses to which we may send the two subscriptions which are your due.-E. T.

Little Visits

A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

E------

Spiritual Foods and Visions:-

At the meeting yesterday at the World's Advance Thought Parlors at Portland, Ore., the question of spiritual food was presented

in a forcible manner.

A lady present related a vision that came in the Silence which was as follows: She saw during the silence a vision of a lady dressed in white present to Mrs. Mallory a cup of white food as if it were manna. There is no doubt but the spiritual are fed with spiritual food, and the fact becomes known

to the psychic.

In the meeting referred to I related a vision that came to me last September. It was as follows: You came in view and as you stood before me there appeared a room, possibly your parlor in your home. In the room there was a white metal tank holding possibly five gallons. The tank was fastened to the wall and was a foot or more above a table or some white stone. There was dripping from a faucet a clear, amber-colored oil. As the oil fell on the table it spread out thin and covered the table, and from the table it seemed to spread in the air in a thin vapor and fill the entire room with its fragrance. You can place any interpretation you like in the mat-ter but it certainly relates to spiritual food and in your case there can be no doubt but your mind is centered on dealing out the best spiritual food that can be procured.

After one has tasted of the manna from heaven and partaken of the oil of gladness, material foods seem to lose their sweetness.—
F. P. Wagner, Vancouver, Wash.

A Bright Idea for Curing Bad Habits:-

After reading in the November Nautilus your advice to one who wishes to "stop drinking," I am impelled to send you this. In the May number of Opportunity is an article taken from the New York Herald, the gist of which is as follows: Two men were discussing the tobacco habit and how to cure it. One of them said: "Well, I will tell you. All you need is a little mental suggestion. A few years ago I knew a very talented young man who was going to pieces because of his insane desire for whiskey. * * * One day while wandering about on the street an amiable old man stopped to talk with him, and learning his de-sire to stop drinking and his utter lack of power to do so, said to him, 'I will take you to a Hindoo philosopher, who will tell vou how to cure the drink habit without difficulty and in a very short time.' The Hindoo's advice was as follows: 'Young man, you have ex-hausted your will power. What you need is a little mental suggestion and you will be a new man in a short time. You can apply such

suggestion yourself. Now keep right on drinking, but whenever you are about to swallow a glass of whiskey think of something nasty, disgusting and disagreeable in connection with the drink. You see a bad habit is usually based on the false principle that you are getting enjoyment out of it. Now the next drink you take just think of something very unpleasant in connection with it. Think, if you will, of starving mother and children waiting at home for the drunken husband; think of what a disgusting thing a drunken man is to the person who is sober. Think of your-Think of what your end will be if you continue. Think of what you might be if you let the liquor alone, and in a very short time you will have no more taste for liquor. Use no will have no more taste for liouor. Use no will power whatever. It isn't necessary, and it will do you no good.' That night he earned a dollar doing an odd job for a saloonkeeper. He drank till he was too drunk to stand and was kicked out of the place only to be arrested and put in a cell. When discharged he again sought the saloon. Those drink pictures were still with him. He drank but strange to say he felt a disgust for that whiskey. Later in he felt a disgust for that whiskey. Later in the felt a disgust for that whiskey. Later in the day he went again to the saloon for a drink. He filled the glass, put it to his lips but could not drink it. From that day on that man never touched a drop of liquor, and he stands today high in his profession, honored and revered by all who know him. So every time I lit a cigar I thought of a cuspidor in a saloon the morning after. How disgusting a saloon the morning after. How disgusting a saloon the morning after. Flow disgusting it looked to me with its cigar stubs and tobacco juice bespattered all over it. Then I thought of the men's cabin on a ferryboat, how filthy it was, and how it smelt. I kept right on smoking. Well, do you know, in a very short time I got a disgust for smoking. I remember one morning lighting a cigar, taking a few puffs and throwing it away in disgust. Later in the day I lit another cigar, but I could not smoke it. I was absolutely cured of the habit by this little mental suggestion. That was years ago and I have not the least desire to ever smoke again."—Mrs. VIOLA B. MYERS, Warrington, Fla.

A New View of Quarrels:

Is our Mountain Top Professor Larkin right? No. Ninety-nine per cent of the mar-ried couples of the civilized world are mis-mated and cannot be hapov. Why? Because the true and only object of married life is to reproduce their specie and produce them per-fect. To produce a perfect child they must both have perfectly balanced brains, and all the parts equally active. But a perfectly balanced brain is so very rare that it would be hard for that brain to find its mate.

The whole cause of the variations of all nature is the union of lopsided brains. If they lop equally in opposite directions their true balance is perfection in their offspring which is heaven on earth. If they both lop the same way their married life is a hell on earth. They may be mated in many faculties; in those faculties they are drawn towards each other with an irresistible force (love) over which the will has no control. Through the faculties that

they are mismated in, they are repelled with the same irresistible force called hate, over

which the will has no control.

Quarreling is nature's true remedy for adjusting those mismated mentalities. If a certain faculty is too active in both, quarreling increases its activity until a point of exhaustion of the activity of the faculty is reached and it becomes passive and normal. If a certain faculty is dormant in both a quarrel kindles it into activity until it reaches a true balance with other mated faculties, and the offspring will have a balanced brain in those faculties.

Society which forbids those quarrels is to blame for all the miseries of the married. Those quarrels are not what most people think, hells on earth. They give the participants the highest pleasure, as the result is the object sought, perfect offspring. This explains the cause of Cupid's mysterious moods.-

Nature Forgives :-

I am glad that Professor Larkin is a frequent contributor. In his last paper he says: "There is no such thing in nature as forgive-At first thought this seems like reflecting on the Divine Mind which ordained nature's laws. If nature is not intelligent she cannot forgive and cannot take offense. It seems to me that "forgiveness" is hardly the word to use in that connection.

If I cut myself may it not be said that nature immediately begins to heal the wound? There is forgiveness in the animal world.

Animals quarrel with one another, but in a short time thereafter are on as friendly terms as ever. The same is true in the world of human beings. In that part of nature, therefore, there is forgiveness. In the unintelligent part there can be no forgiveness because there can be no offense taken, so that the word "forgiveness" cannot be used in that case.

I believe that infinite love and wisdom and power are back of the universe, but many things exist that are unlovely and ugly and cannot be pleasing to our Maker. Why, then, do they exist? Why should some animals be born with hateful dispositions; why should some torment and kill others, and apparently be simply doing as it was intended they should do? It may be that the great end of creation is the bringing into existence and developing moral beings, and that the existing order of things is the best that could be devised for that purpose. I wish the professor would look at it from that viewpoint, and point out the defects, or show that the present is superior to any other that we can imagine.—WILLIAM S. Browne, Derby, Ct.

"The man who has governed his thoughts has achieved a victory over himself; he has mastered his passions, schooled his affections, and put his body under him." - Joseph Jefferson.

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world. Would you be healed? Speak health to the world. Would you be loved? Speak love to the world. Would you be successful? Speak success to the world. For all the world is so closely akin that not one

individual may realize his high desires except all the world share with him,

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the world-

Including yourself.

Will you join all the readers and the editors of The Nautilus in daily periods of Whole-World Healing? No memberships, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of The Nautilus. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege: That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of The Nautilus will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is The Cosmic Consciousness,

Which includes Health, Happiness and Prosperity to every Creature.-THE EDITORS.

Key thought for daily meditation:-

You must love people in order to be able to move them. You must be able to see them as they see themselves, and you must meet them heart-ily. Love is not sentimental gush; love is not a self announcer. Love is divine emotion—that which moves outward from the point where the Universal meets the personal. Love manifests in the person as pure GOOD WILL. It shines in his face, beams from his eyes and impels his every action. The successful man is a man of pure GOOD WILL. Affirm your Good Will, and keep on affirming until you feel it. The world is already responding. -ELIZABETH TOWNE.



FAMILY COUNSEL

"Oh, wad some power the giftie gie us
To see oursel's as ithers see us!
It wad frae mony a blunder free us,
And foolish notion."

CONSULTATION AND SUGGESTION.

CONDUCTED BY ELIZABETH TOWNE.

In this department I will try to reply to the toot odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus, Every reader is welcome to what advice and suggestion I can give, and I sincerely hope that with the aid of this department we can reach and help many more people. Welcome, all!

ELIZABETH TOWNE.

K. T. D. M.—Is it in keeping with new thought to use raw food diet and take lessons in proper combinations and preparation of food?—you ask. And in the next paragraph you say you still have constipation and piles you say you still have constipation and piles in spite of great improvement in general health due to new thought practices. Then why not try new thought in diet? New thought and new practice should be applied in every department of life. Do you think there can be any virtue in sticking to the very old thought of unscientific eating? Of course not. If you are to "try the spirits" that you may hold fast that which is good, why not try foods for the same purpose? Do it! And above all "Eat less, but eat it more," as Fletcher says. If you will chew your food as he directs, chew it and taste it until it turns to liquid and induces involuntary swallowing, you can eat any food you want, at any time. Raw foods will help you to form the habit of mastication.

Try foods and hold fast that which you enjoy and thrive upon.

But don't hold it too long! You are evolving; let your diet evolve with you.

Don't try new foods for fear of anything.

Try them in the spirit of the explorer!

When you eat do it with heart and soul, for the joy that is in each chew!

C. D.-It seems to me that anybody in his sane mind can't give you any other advice than your lawyer gave you. I'll tell you just how it looks to me. You have formed a purely romantic and sentimental attachment for your ideal of a man you know absolutely nothing about. From what you tell me I am certain the man cares no more for you than for a great many other women, and you will never see anything more of him anyhow. You are just romantic and willful and are rushing

into something you will certainly be sorry for.

However, it is quite possible that I am mistaken in my judgment of the man and of you. But one thing I know: If he is worth having he will wait for you until your children are a little older and you are surer of yourself. Only time can prove whether you are right or wrong, and that time should be spent just exactly where you are. If you are a sensible woman, you will make up your mind to stay right there for at least one year.

You and your husband can arrange matters, and you can take good care of those two children, to whom is your first duty while they are young. No matter whether your marriage was a mistake or not, you had your share in bringing those children into the world and it is your business to see that they get a good start in life. And just as sure as you live, if you neglect them now you will regret it bitterly all the rest of your life. We have to sacrifice ourselves sometimes through mistakes, but the fact that they are our own mistakes ought to make us willing to do the thing

bravely and rightly.

If you will for the present drop that man out of your life as much as you can, and will turn yourself to live your highest and best for those children for one year, you can prove whether my judgment is right. I will venture to say that if you do that, by the time the year is up you will be glad that you were saved from making a fool mistake. If your mind does not change by the end of the year, then at least you will have had time to become settled in your con-victions, and your husband will have had time to get adjusted to the idea, and grow "sep-arated from you in thought," as you claim to be separated from him now, and then the separation can come about all quietly and in decent order. You become the Idea. decent order. You know that I believe in separation under certain conditions. It is no prejudice against divorce that makes me write like this. It is my knowledge of a woman's heart and of her relation to her children. And I know from experience that happiness can only come through putting those children first until they have got a good start in this world. After that your mind is quiet, and your conscience is clear, and you can go on and be happy in other places. Unless you do right happy in other places. Onless you do right by your young children you can never be happy in them or in yourself. I don't care whom you marry, or where you go. Now you take the word of a woman who has had considerable experience and has seen oceans more of it in other people, and wait at least a year in quietness and in confidence and in full justice and love to your children, before you make any such break. My good will is with you for the right choice at the right time, which means everlasting and increasing happi-

For the present you are simply unbalanced mentally through your emotions. You are unfit to judge for yourself. That is why I say wait a year, until the moon-madness wears off. Then you will be in condition to do the right thing, the thing you really want and won't be sorry for afterward. Be still and know.

Both Gained.

Man and Wife Fatten on Grape-Nuts.

The notion that meat is necessary for real strength and the foundation of solid flesh is now no longer as prevalent as formerly.

Excessive meat eaters are usually sluggish a part of the time because they are not able to fully digest their food, and the undigested portion is changed into what is practically a kind of poison that acts upon the blood and nerves, thus getting all through the system.

"I was a heavy meat eater," writes an Illinois man, "and up to two years ago, was in very poor health. I suffered with indigestion so that I only weighed ninety-five pounds.

"Then I heard about Grape-Nuts and decided to try it. My wife laughed at me at first but when I gained to 125 pounds and felt so fine she thought she would eat Grape-Nuts, too.

"Now she is is fat and well and has gained forty pounds. We never have indigestion any more and seldom feel the desire for meat. A neighbor of ours, sixty-eight years old, was troubled with indigestion for years: was a heavy meat eater, and now since he has been eating Grape-Nuts regularly, he says he is well and never has indigestion. I could name a lot of persons who have really been cured of indigestion by changing from a heavy meat diet to Grape-Nuts." "There's a Reason." Name given by Postum Company, Battle Creek, Mich.

Read the little book, "The Road to Wellville" in packages.

The Way the Wind Blows

Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it! Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that show the way the Clean Winds blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

I notice many things which show "The Way the Wind Blows." In a story in the De-lineator by the author of "Elizabeth and Her German Garden," the heroine says to her German Garden," the heroine says to her friend, "Seek Ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Mrs. Burnett's story, "The Shuttle" is full of New Thought. An old lady who dusts our library said to me, "If I tell the truth I can stand up before the King."

A bootblack told me his age and I said, "You don't look so old." He replied, "Well, you see I don't worry."

you see I don't worry."
The New Thought is in the atmosphere and will gradually be breathed in by all the world, then we will have "Peace on Earth, Good Will Toward Men."—Katherine L. Cuthbert, Buffalo, N. Y.

"Since the delivery of President Roosevelt's 'muck-rake' speech, which many persons could not, and many more would not comprehend, it has been said that magazine exposure was temporarily out of fashion. If this be so, what is to take its place. Is merciless attack to give way to fulsome eulogy? As a matter of fact, magazine readers have not had a surfeit of exposure. They are just as keen as ever to be informed as to the evil tendencies in political affairs, as well as in commercial life, by live, dispassionate articles. From this policy the wise magazine editor has not wavered. In view of this consistent attitude, it is par-ticularly worthy of notice that Success Magzine is to take a hand in active instructive work,—to take the lead in such work. It is proposed to found the 'People's Lobby' in Washington which will employ trained men to washington which will employ trained men to advise the people of the country as to just what Congress is doing. 'Special Interests' have their legislative representatives continually encamped at the capital, and it is now promised that the people shall have their legislative representatives on the spot. A great public service can be rendered by such an organization as is contemplated. Further any any of the plan of organization and nouncements of the plan of organization and of the personnel of the governing committee will be awaited with widespread interest."—
Success Magazine.

"For the good of humanity all the world's newspapers should copy your Nautilus."—George Norberti, New York.

[&]quot;Kindly state to Mrs. Towne, that I think her magazine is a success from a literary point of view. And, that among the many good articles to be found in each number, none give me more pleasure, encouragement, and develop-ment, than do those from her own bright mind. May the good work go on, ever evolv-ing."—J. W. C.

Anent Books and Things.

When sending books for review please remember to give selling price, and address where book may be obtained. We notice on this page all cloth-bound books sent us, and as many paper bound ones as we can find space for. Small space forbids our reviewing music.—E. T.

—Sheldon Leavitt, M. D., editor of *Thought* and author of "Psycho-Therapy," has opened a free clinic at Rooms 205-6 Isabella building, 46 East Van Buren street, Chicago, "for the free treatment of worthy patients," by psychotherapeutic suggestion. Long live the clinic, to do great good!

—The Law of Financial Success" is an elegant little new volume by our friend Edward E. Beals, formerly manager of the Science Press, now secretary of the Fiduciary Press, Tacoma building, Chicago. The book contains sixteen chapters, pocket size, plain and nice print and paper, bound in several different styles, from heavy paper at ten cents to limp leather at \$1.00. Light board, twenty-five cents. Mr. Beals is an entertaining writer and his book is a good presentation of the principles involved.

—Among the specially interesting articles in current periodicals are the following: "Happiness and Health, How to Get Well in Harness, by a Man Who Did," and "Good Taste for Nothing," Edmund Russell, both in Good Housekeeping for December; "The Woman and the Law," bright short story, Margaret Cameron, and "The Community's Sunbeam," ditto, Elizabeth Jordan, Harper's Magasine for December; "Net Results at the Hague, David Jayne Hill, and articles on the financial panic, Review of Reviews for December.

—"Self Reliance," a book of practical studies in Personal Magnetism, Will Power and Success Through Self Help or Auto Suggestion, by James Coates, of England. The book is dedicated "To all men who are in a rut, and want to get out; to all who are not afraid of work, and desire to turn it to the best advantage; to those who lack concentration and drift without purpose; to all who lack success and mean to have it, etc., etc. Over 300 pages, fully indexed. Price, \$2.25. L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C., England.

—"Boy Lover and Other Essays," from the pen of Alice Stockham, should prove a help to parents and teachers, in the better understanding of our boys and girls as they pass into young manhood and womanhood, and realize for the first time the meaning of "love's young dream." It aims to show that the young may be taught that the awakening of physical sex is but a part of nature's call to create, and that the forces generated at such times may be turned, "transmuted," into other channels, to the physical and moral benefit of all concerned. Paper bound, 87 pages. No price given. Published by Stockham Publishing Company, Chicago.—M. M. I. M.

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Many persons suffer from poor memory who never suspect coffee has anything to do with it.

The drug—caffeine—in coffee, acts injuriously on the nerves and heart, causing imperfect circulation, too much in the brain at one time, too little in another part. This often causes a dullness which makes a good memory nearly impossible.

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"A kind neighbor induced me to quit coffee and try Postum. I had been suffering severely and was greatly reduced in flesh. After using Postum a little while I found myself improving; my heart beats became regular and now I seldom ever notice any symptoms of my old stomach trouble at all. My nerves are steady and my memory decidedly better than while I was using coffee.

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"There's a Reason."

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The trouble with people who "always take things with a grain of salt" is that they add a pinch of pepper. Dence their sneeze.

—Purinton.

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Breathing Exercises—A Spiritual Breath Exercise— The Full Breath—How to Go to Sleep—How to Breathe When Depressed—The Hindu Cleansing Breath.

How to Treat Bugs and People-Fresh Thought and Canned Thought.

Jack Spratt's Wife-Too much Flesh means too much Eating-How to Cure Abnormal Appetites.

To Heal Asthma-The Laugh Cure.

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-Emerson, in "Conduct of Life."

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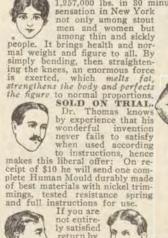


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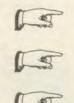
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